

LIFE OF CHRIST





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THE HOLY FAMILY.

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Pleins.*

A LIFE OF CHRIST

TOLD IN WORDS OF THE
GOSPELS

ARRANGED BY
MARY LAPE FOGG



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Mary Lape Fogg.





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✠ WILLIAM

Archbishop of Boston.

TO THE BLESSED JOAN OF ARC
PRAYING HER SUPPLICATION THAT THE HEARTS
OF MEN MAY BE FILLED WITH HER
DAUNTLESS COURAGE AND
NOBLE PURITY.

PREFACE.

IF we consider the reason why our Divine Lord became man, even selfishness compels us to proclaim Him our greatest benefactor. Since the sin of Adam and Eve made redemption a necessity there has never been a time when Christ and His mission have not occupied a large place in the thought and affection of the world. As the prophets, with His life plainly revealed before them, looked forward to His coming as the supremest fact in history, so do we, living under the fulfillment of the promise, regard His life and teaching, not only as a fact without parallel among events, but more than all, as a supreme visible manifestation of the infinite love of God for mankind. Just as the old law would have been meaningless without the promise of the coming Messiah, so the new law would be impossible without the Christ.

Our absorbing interest in Jesus springs most of all from the knowledge, vouchsafed us by faith, that He became man for our salvation, that what He did, said and suffered, He did, said, and suffered for us. Hence everything associated with Him, His birth, His miracles, His sayings, His death, His resurrection, His ascension, have been the theme of a thousand writers, who would keep the eyes of man always fixed upon Him, who was the way, the truth and the life. This will explain why so many have written about our Saviour. It is the apology for the "Lives of Christ"

which have come forth in the past, and will continue to come forth in the future. This is likewise the apology for the book which is now offered you.

The compiler of this volume, in presenting it to the reading public, wishes it to be understood that she has not attempted anything original in thought, and that she lays little claim even to originality of arrangement. The subject matter and style are entirely those of Holy Scripture, from which this work is taken almost word for word.

If a reason be sought for the existence of such a book she would reply that in undertaking its preparation she had in view the edification of her readers by placing before them in chronological order the main facts in the life of Christ, and more than all, by means of numerous illustrations to encourage Catholic children to become familiar with His life as it is found in the sacred text.

In this latter respect, I think our compiler deserves to be commended, because, if I may be permitted to express an opinion based upon my own experience and observation as well as that of many other priests and religious teachers, we American Catholics are woefully lacking in religious books for children, and especially do we find our children deficient in the knowledge of Holy Scripture. The little they know of it is drawn from the catechism and the instructions of the pastor or other teachers, but the children are rarely ever required to read and study the sacred text itself. The only life of Christ written in English for Catholic children, as far as I am aware, is that of Mother Mary Loyola, and this, while very excellent in itself, does not bring before the child mind anything more than the few

straggling passages of scripture usually found in Bible History.

It may be alleged, it is true, that children generally find the sacred text rather dry and uninteresting when it stands alone without commentary; but it seems to me that it would be hard to improve upon the simplicity with which so many facts that in the life of Christ, appeal to children, are narrated in the sacred text itself. For instance: The Birth of Christ in Bethlehem, The Story of the Shepherds and the Wise Men, the Slaughter of the Innocents, The Flight into Egypt, etc.

For this reason then, I think, Miss Fogg's effort will prove an encouragement to others to make attempts in the same direction.

For the chronological arrangement our compiler wishes to acknowledge her indebtedness in an especial manner to Father Jos. Bruneau, Professor of Sacred Scripture, Brighton Seminary, Boston.

✠ JOHN B. MORRIS,
Bishop of Little Rock.

THE LIFE OF CHRIST.

CHAPTER I.

THE Angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And the Angel being come in said unto her: "Hail full of grace: The Lord is with thee: Blessed art thou among women."

Who having heard, was troubled at his saying, and thought *with herself* what manner of salutation this should be. And the Angel said to her: "Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob for ever, and of his kingdom there shall be no end."

And Mary said to the Angel: "How shall this be done, because I know not man?"

And the Angel answering said to her: "The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; and this is the sixth month with her that is called barren; because no word shall be impossible with God."

And Mary said: "Behold the handmaid of the Lord, be it done to me according to thy word." And the Angel departed from her.

Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, and saluted Elizabeth, [his wife]. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: and she cried out with a loud voice, and said "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord."

And Mary said: "My soul doth magnify the Lord: and my spirit hath rejoiced in God my Saviour. Because he hath regarded the humility of His handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty hath done great things to me: and holy is his name. And His mercy is from generation unto generation, to them that fear him. He hath shewed might in his arm: He hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, and hath exalted the humble. He hath filled the hungry with good things, and the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy. As he spoke to our fathers, to Abraham and to his seed forever."

And Mary abode with her about three months and she returned to her own house.

Now Elizabeth's full time of being delivered was come, and she brought forth a son. And her neighbours and kins-folks heard that the Lord had shewed his great mercy towards her, and they congratulated with her.

And it came to pass, that on the eighth day they came to circumcise the child, and they called him by his father's name Zachary. And his mother answering, said: "Not so, but he shall be called John." And they said to her: "There is none of thy kindred that is called by this name." And they made signs to his father, how he would have him called. And demanding a writing table [being dumb], he wrote, saying: "John is his name." And they all wondered. And immediately his mouth was opened, and his tongue *loosed*, and he spoke, blessing God.

And fear came upon all their neighbours; and all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: "What an one, think ye, shall this child be? For the hand of the Lord was with him."

And Zachary his father was filled with the Holy Ghost; and he prophesied, saying: "Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people: and hath raised up an horn of salvation to us, in the house of David his servant as he spoke by the mouth of his holy prophets, who are from the beginning: salvation from our enemies, and from the hand of all that hate us: to perform mercy to our fathers, and to remember his holy

testament, the oath, which he swore to Abraham our father, that he would grant to us, that being delivered from the hand of our enemies, we may serve him without fear, in holiness and justice before him, all our days. And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation to his people, unto the remission¹ of their sins: through the bowels of the mercy of our God, in which the Orient* from on high hath visited us: to enlighten them that sit in darkness, and in the shadow of death; to direct our feet into the way of peace."

And the child grew, and was strengthened in spirit, and was in the deserts until the day of his manifestation to Israel.

* "Orient," one of the titles of the Messias.

CHAPTER II.

THE generation of Christ was in this wise. When as his mother Mary was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost. Whereupon Joseph her husband, being a just man, and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold the Angel of the Lord appeared to him in his sleep, saying: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins."

Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying: *Behold a virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel*, which being interpreted is, *God with us*.

And Joseph rising up from sleep, did as the Angel of the Lord had commanded him, and took unto him his wife.

And it came to pass, that in those days there went out a decree from Cæsar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrenus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem, because he was of the

house and family of David, to be enrolled with Mary his espoused wife who was with child.

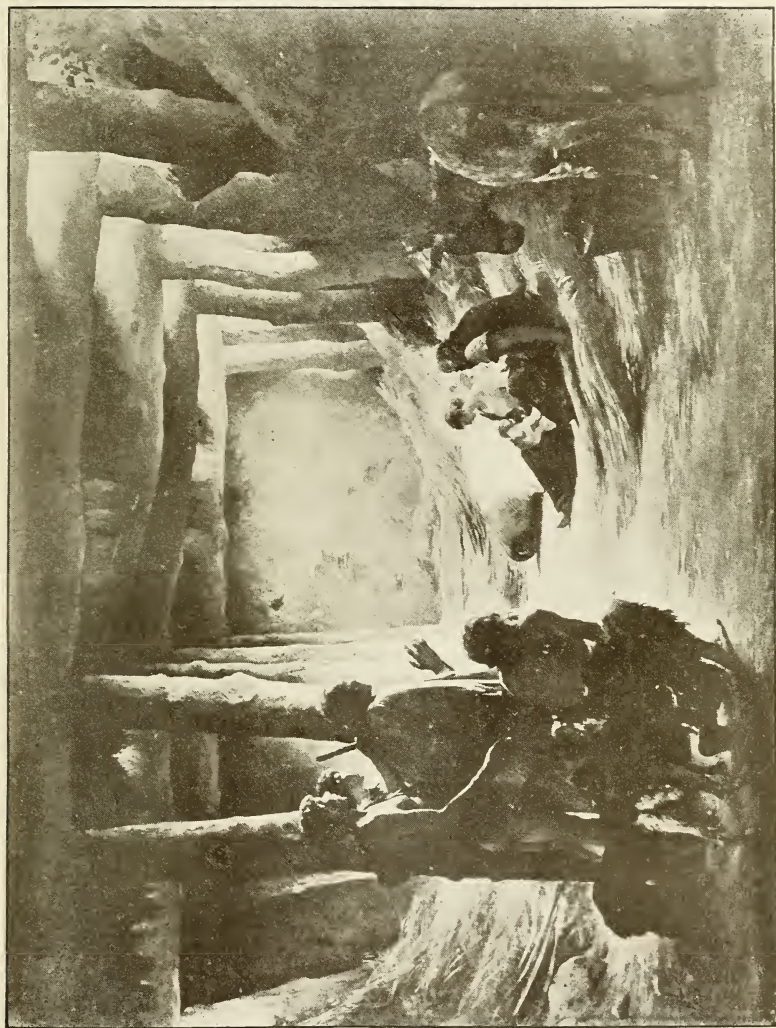
And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her first born son, and wrapped him up in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds watching and keeping the night-watches over their flock. And behold, an angel of the Lord stood by them, and the brightness of God shone round about them; and they feared with a great fear.

And the angel said to them: "Fear not, for behold, I bring you good tidings of great joy, that shall be to all the people: for this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, and laid in a manger." And suddenly there was with the angel a multitude of the heavenly army, praising God, and saying: "Glory to God in the highest; and on earth peace to men of good will."

And it came to pass, after the angels departed from them into heaven, the shepherds said one to another: "Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath shewed to us."

And they came with haste; and they found Mary and Joseph, and the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard, wondered;



THE BIRTH OF CHRIST.

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and at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart.

And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel, before he was conceived in the womb.

CHAPTER III.

AND after the days of her [Mary's] purification according to the law of Moses, were accomplished, they carried him [Jesus] to Jerusalem, to present him to the Lord; . . . and to offer a sacrifice according as it is written in the law of the Lord, a pair of turtle doves, or two young pigeons.

And behold there was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, he also took him into his arms, and blessed God, and said:

“Now thou doth dismiss thy servant, O Lord, according to thy word in peace; because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: a light to the revelation of the Gentiles, and the glory of thy people Israel.” And his father and mother were wondering at those things which were spoken concerning him.

And Simeon blessed them and said to Mary his mother: “Behold this child is set for the fall and for the resurrection of many in Israel, and for a sign which shall be contradicted; and thy own soul a sword shall pierce, that, out of many



THE PRESENTATION AT THE TEMPLE. (Page 8.)

hearts, thoughts may be revealed." And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, and had lived with her husband seven years from her virginity. And she was a widow until fourscore and four years; who departed not from the temple, by fastings and prayers serving night and day. Now she, at the same hour, coming in, confessed to the Lord; and spoke of him to all that looked for the redemption of Israel.

CHAPTER IV.

WHEN Jesus therefore was born in Bethlehem of Juda, in the days of King Herod, behold, there came wise men from the east to Jerusalem, saying: "Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him."

And King Herod hearing this was troubled and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: "In Bethlehem of Juda. For so it is written by the prophet: *And thou Bethlehem the land of Juda are not the least among the princes of Juda: for out of thee shall come forth the captain that shall rule my people Israel.*

Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them; and sending them into Bethlehem, said: "Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come and adore him." Who having heard the king, went their way; and behold the star which they had seen in the east, went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him; and opening their treasures, they offered him gifts; gold, frankincense



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THE ADORATION OF THE MAGI.



THE FLIGHT INTO EGYPT.

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and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

And after they were departed, behold an angel of the Lord appeared in sleep to Joseph, saying: "Arise, and take the child and his mother, and fly into Egypt; and be there until I shall tell thee. For it will come to pass that Herod will seek the child to destroy him."

Who arose and took the child and his mother by night, and retired into Egypt: and he was there until the death of Herod: that it might be fulfilled which the Lord spoke by the prophet, saying: "Out of Egypt have I called my Son."

Then Herod perceiving that he was deluded by the wise men, was exceeding angry; and sending killed all the men children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by Jeremias the prophet, saying: *A voice in Rama was heard, lamentation and great mourning; Rachel bewailing her children, and would not be comforted, because they are not.*

But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: "Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child." Who arose and took the child and his mother, and came into the land of Israel. But hearing that Archelaus reigned in Judea in the room of Herod his father, he was afraid to go thither; and being warned in sleep retired into the quarters

of Galilee. And coming he dwelt in a city called Nazareth: that it might be fulfilled which was said by the prophets: *That he shall be called a Nazarene.*

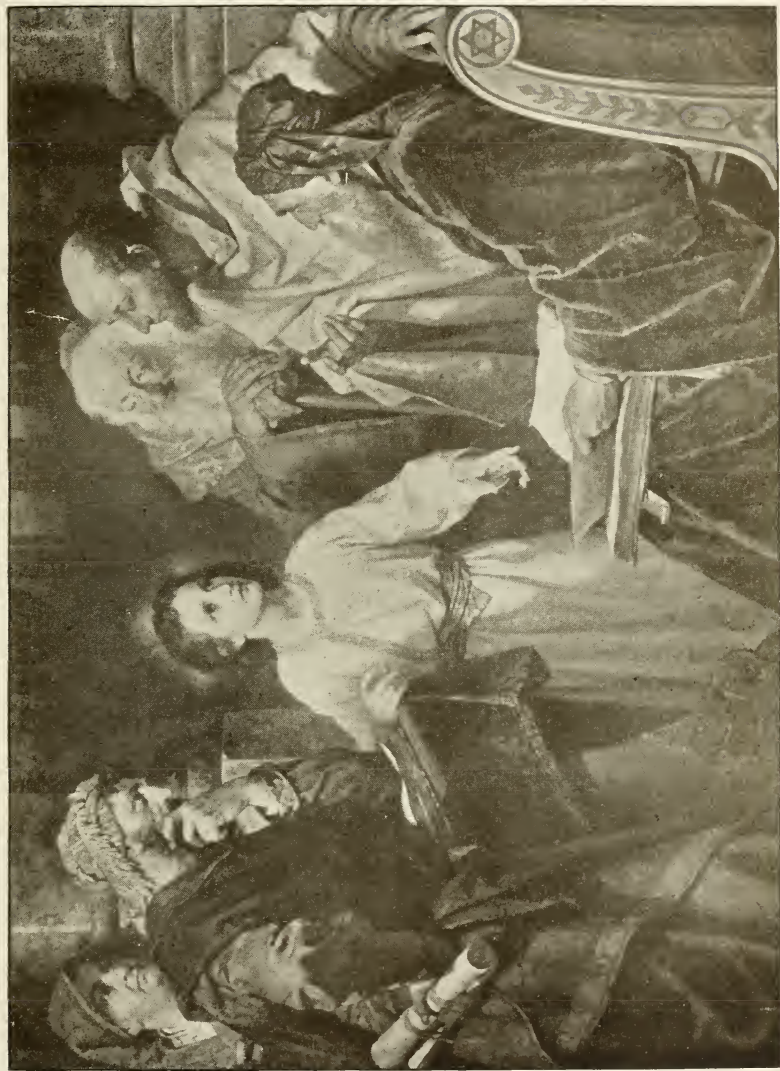
And the child grew, and waxed strong, full of wisdom, and the grace of God was in him. And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; and his parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him.

And it came to pass, that after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing *him* they wondered. And his mother said to him:

"Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing."

And he said to them: "How is it that you sought me? did you not know that I must be about my father's business?"

And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom and age, and grace with God and men.



CHRIST TEACHING THE DOCTORS.

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CHAPTER V.

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina; under the high priests Annas and Cai-phas, the word of the Lord was made unto John, the Son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins, as it was written in the book of the sayings of Isaias the prophet: *A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; and every mountain and hill shall be brought low; and the crooked shall be made straight; and the rough ways plain; and all flesh shall see the salvation of God.*

He said therefore to the multitudes that went forth to be baptized by him:

“Ye offspring of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance; and do not begin to say, we have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down and cast into the fire.”

And the people asked him saying: "What then shall we do?" And he answering, said to them: "He that hath two coats, let him give to him that hath none; and he that hath meat, let him do in like manner." And the publicans also came to be baptized, and said to him: "Master, what shall we do?" But he said to them: "Do nothing more than that which is appointed you." And the soldiers also asked him, saying: "And what shall we do?" And he said to them: "Do violence to no man; neither calumniate any man, and be content with your pay."

And as the people were of opinion, and all were thinking in their hearts of John, that perhaps he might be the Christ, John answered, saying unto all: "I indeed baptize you with water, but there shall come one mightier than I, the latchet of whose shoes I am not worthy to loose; he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will purge his floor, and will gather the wheat into his barn; but the chaff he will burn with unquenchable fire."

And many other things exhorting, did he preach to the people. But Herod the tetrarch, when he was reprov'd by him for Herodias, his brother's wife, and for all the evils which Herod had done; he added this also above all, and shut up John in prison.

Now it came to pass, when all the people were baptized, that Jesus also being baptized and praying, heaven was opened, and the Holy Ghost descended in a bodily shape, as a dove upon him, and a voice came from heaven "Thou art my beloved Son, in thee I am well pleased."

And Jesus himself was beginning about the age of thirty years; being, as it was supposed, the son of Joseph.

Then Jesus was led by the spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And the tempter coming said to him: "If thou be the Son of God, command that these stones be made bread."

Who answered and said: "*It is written: Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*"

Then the devil took him up into the holy city, and set him upon the pinnacle of the temple, and said to him: "If thou be the Son of God, cast thyself down, for it is written: *That he hath given his angels charge over thee, and in their hands shall they bear thee up, lest perhaps thou dash thy foot against a stone.*"

Jesus said to him: "It is written again: *Thou shalt not tempt the Lord thy God.*" Again the devil took him up into a very high mountain, and shewed him all the kingdoms of the world, and the glory of them, and said to him: "All these will I give thee, if falling down thou wilt adore me."

Then Jesus saith to him: "Begone, Satan, for it is written: *The Lord thy God shalt thou adore, and him only shalt thou serve.*" Then the devil left him; and behold angels came and ministered to him.

CHAPTER VI.

AND this is the testimony of John, when the Jews sent from Jerusalem, priests and Levites to him, to ask him: "Who art thou?" and he confessed, and did not deny: and he confessed: "I am not the Christ." And they asked him: "What then? Art thou Elias?" And he said: "I am not." "Art thou the prophet?" and he answered: "No." They said therefore unto him: "Who art thou, that we may give an answer to them that sent us? What sayest thou of thyself?"

He said: "*I am the voice of one crying in the wilderness, make straight the way of the Lord,* as said the prophet Isaias." And they that were sent were of the Pharisees.

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The next day, John saw Jesus coming to him, and he saith: "Behold the Lamb of God, behold him who taketh away the sins of the world. This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water."

And John gave testimony, saying: "I saw the Spirit coming down, as a dove from heaven, and he remained upon him. And I knew him not; but he who sent me to baptize with water, said to me: 'He upon whom thou shalt see the Spirit descending and remaining upon him, he it is that

baptizeth with the Holy Ghost.' And I saw, and I gave testimony, that this is the Son of God."

The next day again John stood, and two of his disciples; and beholding Jesus walking, he saith: "Behold the Lamb of God." And the two disciples heard him speak, and they followed Jesus. And Jesus turning, and seeing them following him, saith to them: "What seek you?" Who said to him: "Rabbi," which is to say, being interpreted, "Master, where dwellest thou?"

He saith to them: "Come and see." They came, and saw where he abode, and they stayed with him that day: now it was about the tenth hour. And Andrew, the brother of Simon Peter, was one of the two who had heard of John, and followed him. He findeth first his brother Simon, and saith to him: "We have found the Messias," which is, being interpreted, the Christ.

And he brought him to Jesus. And Jesus looking upon him, said: "Thou art Simon the son of Jona: thou shalt be called Cephas," which is interpreted Peter.

On the following day, he would go forth into Galilee, and he findeth Philip. And Jesus saith to him: "Follow me." Now Philip was of Bethsaida, the city of Andrew and Peter.

Philip findeth Nathanael, and saith to him: "We have found him of whom Moses in the law, and the prophets did write, Jesus the son of Joseph of Nazareth."

And Nathanael said to him: "Can anything of good come from Nazareth?"

Philip saith to him: "Come and see."

Jesus saw Nathanael coming to him; and he saith of him: "Behold an Israelite indeed, in whom there is no guile."

Nathanael saith to him: "Whence knowest thou me?" Jesus answered, and said to him: "Before that Philip called thee, when thou wast under the fig tree, I saw thee."

Nathanael answered him, and said: "Rabbi, thou art the Son of God, thou art the king of Israel." Jesus answered, and said to him: "Because I said unto thee, I saw thee under the fig tree, thou believest: greater things than these shalt thou see." And he saith to him: "Amen, amen, I say to you, you shall see the heaven opened, and the angels of God ascending and descending upon the Son of man."

And the third day, there was a marriage in Cana of Galilee: and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him: "They have no wine." And Jesus saith to her: "Woman, what is that to me and to thee? my hour is not yet come." His mother saith to the waiters: "Whatsoever he shall say to you, do ye."

Now there were set there six water-pots of stone, according to the manner of the purifying of the Jews, containing two or three measures apiece. Jesus saith to them: "Fill the water-pots with water." And they filled them up to the brim. And Jesus saith to them: "Draw out now, and carry to the chief steward of the feast." And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water; the chief steward called the bridegroom,

and saith to him: "Every man at first setteth forth good wine, and when men have well drunk, then that which is worse. But thou hast kept the good wine until now."

This beginning of miracles did Jesus in Cana of Galilee, and manifested his glory, and his disciples believed in him. After this he went down to Capharnaum, he and his mother, and his brethren, and his disciples: and they remained there not many days.

CHAPTER VII.

THE pasch of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: "Take these things hence, and make not the house of my Father a house of traffic."

And his disciples remembered, that it was written: *The zeal of thy house hath eaten me up.*

The Jews therefore, answered, and said to him: "What sign dost thou shew unto us, seeing thou dost these things?" Jesus answered, and said to them: "Destroy this temple, and in three days I will raise it up." The Jews then said: "Six and forty years was this temple in building; and wilt thou raise it up in three days?" But he spoke of the temple of his body. When therefore he was risen again from the dead, his disciples remembered, that he had said this, and they believed the scripture, and the word that Jesus had said.

And there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night, and said to him: "Rabbi, we know that thou art come a teacher from God; for no man can do these signs which thou dost, unless God be with him."

Jesus answered, and said to him: "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God."

Nicodemus saith to him: "How can a man be born when he is old?"

Jesus answered: "Amen, amen, I say to thee, unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit. Wonder not that I said to thee, you must be born again. The Spirit breatheth where he will; and thou hearest his voice, but thou knowest not whence he cometh, and whither he goeth: so is every one that is born of the Spirit."

Nicodemus answered, and said to him: "How can these things be done?"

Jesus answered, and said to him: "Art thou a master in Israel, and knowest not these things? Amen, amen, I say to thee, that we speak what we know, and we testify what we have seen, and you receive not our testimony. If I have spoken to you earthly things, and you believe not; how will you believe, if I shall speak to you heavenly things? And no man hath ascended into heaven, but he that descended from heaven, the Son of man who is in heaven. And as Moses lifted up the serpent in the desert, so must the Son of man be lifted up: that whosoever believeth in him, may not perish; but may have life everlasting. For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish, but may have life everlasting. For God sent not his Son into the world, to judge

the world, but that the world may be saved by him. He that believeth in him is not judged. But he that doth not believe, is already judged: because he believeth not in the name of the only begotten Son of God. And this is the judgment: because the light is come into the world, and men loved darkness rather than the light: for their works were evil. For every one that doth evil hateth the light, and cometh not to the light, that his works may not be re-proved. But he that doth truth, cometh to the light, that his works may be made manifest, because they are done in God."

After these things Jesus and his disciples came into the land of Judea: and there he abode with them, and baptized. And John also was baptizing in Ennon near Salim, because there was much water there; and they came and were baptized. For John was not yet cast into prison.

And there arose a question between some of John's disciples and the Jews concerning purification: and they came to John, and said to him: "Rabbi, he that was with thee beyond the Jordan, to whom thou gavest testimony, behold he baptizeth, and all men come to him."

John answered and said: "A man cannot receive anything unless it be given him from heaven. You yourselves do bear me witness, that I said, I am not Christ, but that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, who standeth and heareth him, rejoiceth with joy because of the bridegroom's voice. This my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above, is above all.

He that is of the earth, of the earth he is, and of the earth he speaketh. He that cometh from heaven, is above all. And what he hath seen and heard, that he testifieth: and no man receiveth his testimony. He that hath received his testimony, hath set to his seal that God is true. For He whom God hath sent, speaketh the words of God: for God doth not give the Spirit by measure. The Father loveth the Son: and he hath given all things into his hand. He that believeth in the Son, hath life everlasting; but he that believeth not the Son, shall not see life; but the wrath of God abideth on him."

CHAPTER VIII.

WHEN Jesus therefore understood that the Pharisees had heard that Jesus maketh more disciples, and baptizeth *more* than John, — though Jesus *himself* did not baptize, but his disciples — he left Judea, and went again into Galilee, and he was of necessity to pass through Samaria. He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. There cometh a woman of Samaria, to draw water. Jesus saith to her: "Give me to drink." For his disciples were gone into the city to buy meats.

Then that Samaritan woman saith to him: "How dost thou being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans."

Jesus answered, and said to her: "If thou didst know the gift of God, and who he is that saith to thee, give me to drink, thou perhaps wouldst have asked of him, and he would have given thee living water."

The woman saith to him: "Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?"

Jesus answered, and said to her: "Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst forever: but the water that I will give him, shall become in him a fountain of water, springing up into life everlasting."

The woman saith to him: "Sir, give me this water, that I may not thirst, nor come hither to draw."

Jesus saith to her: "Go, call thy husband, and come hither."

The woman answered, and said: "I have no husband."

Jesus said to her: "Thou hast said well, I have no husband: for thou hast had five husbands, and he whom thou now hast, is not thy husband. This thou hast said truly."

The woman saith to him: "Sir, I perceive that thou art a prophet. Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore."

Jesus saith to her: "Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. You adore that which you know not: we adore that which we know; for salvation is of the Jews. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. God is a spirit; and they that adore him, must adore him in spirit and in truth."

The woman saith to him: "I know that the Messiah

cometh, who is called Christ; therefore, when he is come, he will tell us all things."

Jesus saith to her: "I am he, who am speaking with thee."

And immediately his disciples came; and they wondered that he talked with the woman. Yet no man said: "What seekest thou? Or, why talkest thou with her?"

The woman therefore left her water-pot, and went her way into the city, and saith to the men there: "Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?"

They went therefore out of the city, and came unto him. In the meantime the disciples prayed him, saying: "Rabbi, eat."

But he said to them: "I have meat to eat, which you know not."

The disciples therefore said one to another: "Hath any man brought him to eat?"

Jesus saith to them: "My meat is to do the will of him that sent me, that I may perfect his work. Do not you say there are yet four months, and then the harvest cometh? Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. For in this is the saying true: that it is one man that soweth, and it is another that reapeth. I have sent you to reap that in which you did not labour; others have laboured, and you have entered into their labours."

Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: "He told me all things whatsoever I have done." So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days. And many more believed in him because of his own word. And they said to the woman: "We now believe, not for thy saying, for we ourselves have heard him, and know that this is indeed the Saviour of the world."

Now after two days, he departed thence, and went into Galilee. For Jesus himself gave testimony that a prophet hath no honour in his own country, and when he was come into Galilee, the Galileans received him, having seen all the things he had done at Jerusalem on the festival day; for they also went to the festival day. He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down and heal his son, for he was at the point of death. Jesus therefore said to him: "Unless you see signs and wonders, you believe not."

The ruler saith to him: "Lord, come down before that my son die."

Jesus saith to him: "Go thy way; thy son liveth."

The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word saying, that his son lived. He asked therefore of them the hour wherein he grew better.

And they said to him: "Yesterday, at the seventh hour, the fever left him."

The father therefore knew, that it was at the same hour that Jesus said to him, "thy son liveth"; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.

CHAPTER IX.

AFTER these things was a festival day of the Jews, and Jesus went up to Jerusalem. Now there is at Jerusalem a pond, called Probatica, which in Hebrew is named Bethsaida, having five porches. In these lay a great multitude of sick, of blind, of lame, of withered; waiting for the moving of the water. And an angel of the Lord descended at certain times into the pond; and the water was moved. And he that went down first into the pond after the motion of the water, was made whole of whatsoever infirmity he lay under. And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had been now a long time, he saith to him: "Wilt thou be made whole?"

The infirm man answered him: "Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming another goeth down before me."

Jesus saith to him: "Arise, take up thy bed, and walk."

And immediately the man was made whole: and he took up his bed, and walked. And it was the Sabbath that day. The Jews therefore said to him that was healed: "It is the Sabbath; it is not lawful for thee to take up thy bed."

He answered them: "He that made me whole, he said to me, 'Take up thy bed and walk.' "

They asked him therefore: "Who is that man who said to thee, 'Take up thy bed and walk'?"

But he who was healed, knew not who it was; for Jesus went aside from the multitude standing in the place. Afterwards, Jesus findeth him in the temple, and saith to him: "Behold thou art made whole: sin no more, lest some worse thing happen to thee."

The man went his way, and told the Jews, that it was Jesus who had made him whole. Therefore did the Jews persecute Jesus, because he did these things on the Sabbath.

But Jesus answered them: "My father worketh until now; and I work."

Hereupon therefore the Jews sought the more to kill him, because he did not only break the Sabbath, but also said God was his father, making himself equal to God.

Then Jesus answered and said to them: "Amen, amen, I say unto you, the Son cannot do anything of himself, but what he seeth the Father doing: for what things soever he doth, these the Son also doth in like manner. For the Father loveth the Son, and sheweth him all things which himself doth: and greater works than these will he shew him, that you may wonder. For as the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will. For neither doth the Father judge any man, but hath given all judgment to the Son. That all men may honour the Son, as they honour the Father. He who honoureth not the Son, honoureth not the Father, who hath sent him. Amen, amen, I say unto you, that he who heareth my word, and believeth him that sent me, hath life everlasting; and cometh not into judgment, but is passed from death to life. Amen, amen,



THE TRANSFIGURATION.

I say unto you, that the hour cometh, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath life in himself, so he hath given to the Son also to have life in himself. And he hath given him power to do judgment, because he is the Son of man. Wonder not at this; for the hour cometh, wherein all that are in the graves shall hear the voice of the Son of God. And they that have done good things, shall come forth unto the resurrection of life; but they that have done evil, unto the resurrection of judgment. I cannot of myself do anything. As I hear, so I judge: and my judgment is just; because I seek not my own will, but the will of him that sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true. You sent to John, and he gave testimony to the truth. But I receive not testimony from man; but I say these things, that you may be saved. He was a burning and a shining light: and you were willing for a time to rejoice in his light. But I have a greater testimony than that of John: for the works which the Father hath given me to perfect; the works themselves which I do, give testimony of me, that the Father hath sent me. And the Father himself who hath sent me, hath given testimony of me: neither have you heard his voice at any time, nor seen his shape. And you have not his word abiding in you; for whom he hath sent, him you believe not.

Search the Scriptures, for you think in them to have life everlasting, and the same are they that give testimony of

me. And you will not come to me that you may have life. I receive not glory from men. But I know you, that you have not the love of God in you. I am come in the name of my Father, and you receive me not: if another shall come in his own name, him you will receive. How can you believe, who receive glory one from another; and the glory which is from God alone, you do not seek? Think not that I will accuse you to the Father. There is one that accuseth you, Moses, in whom you trust. For if you did believe Moses, you would perhaps believe me also, for he wrote of me. But if you do not believe his writings, how will you believe my words?"

CHAPTER X.

AND after that John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying: "The time is accomplished, and the kingdom of God is at hand: repent, and believe the gospel."

And leaving the city of Nazareth, he came and dwelt in Capharnaum on the sea coast, in the borders of Zabulon and of Nephtalim; that it might be fulfilled which was said by Isaias the prophet: *Land of Zabulon and land of Nephtalim, the way of the sea beyond the Jordan, Galilee of the Gentiles: The people that sat in darkness, hath seen great light: and to them that sat in the region of the shadow of death, light is sprung up.*

From that time Jesus began to preach, and to say: "Do penance, for the kingdom of heaven is at hand." And it came to pass, that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, and saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon:

"Launch out into the deep, and let down your nets for a draught."

And Simon answering said to him: "Master, we have

laboured all the night, and have taken nothing: but at thy word I will let down the net."

And when they had done this, they enclosed a very great multitude of fishes and their net broke. And they beckoned to their partners that were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: "Depart from me, for I am a sinful man, O Lord." For he was wholly astonished, and all that were with him, at the draught of the fishes which they had taken. And so were also James and John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: "Fear not: from henceforth thou shalt catch men." And having brought their ships to land, leaving all things, they followed him.

CHAPTER XI.

AND in the synagogue [at Capharnaum] there was a man who had an unclean devil, and he cried out with a loud voice, saying: "Let us alone, what have we to do with thee, Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the holy one of God." And Jesus rebuked him, saying:

"Hold thy peace, and go out of him." And when the devil had thrown him into the midst, he went out of him, and hurt him not at all. And there came fear upon all, and they talked among themselves, saying: "What word is this, for with authority and power he commandeth the unclean spirits, and they go out?"

And the fame of him was published into every place of the country.

And Jesus rising up out of the synagogue went into Simon's house. And Simon's wife's mother was taken with a great fever, and they besought him for her. And standing over her, he commanded the fever, and it left her. And immediately rising, she ministered to them.

And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one of them, healed them. And devils went out from many, crying out and saying: "Thou art the Son of God." And rebuking them, he suffered them not to speak, for they knew that he was Christ.

And rising very early, going out, he went into a desert place: and there he prayed. And Simon and they that were with him, followed after him. And when they had found him, they said to him: "All seek for thee."

And he saith to them: "Let us go into the neighbouring towns and cities, that I may preach there also; for to this purpose am I come." And he was preaching in their synagogues, and in all Galilee, and casting out devils. And there came a leper to him, beseeching him, and kneeling down said to him: "If thou wilt, thou canst make me clean."

And Jesus having compassion on him, stretched forth his hand, and touching him, saith to him: "I will. Be thou made clean."

And when he had spoken, immediately the leprosy departed from him, and he was made clean. And he strictly charged him, and forthwith sent him away. And he saith to him:

"See thou tell no one; but go, shew thyself to the high priest, and offer for thy cleansing the things that Moses commanded, for a testimony to them."

But he being gone out, began to publish and to blaze abroad the word, so that he could not openly go into the city, but was without in desert places: and they flocked to him from all sides. And entering into a boat, he passed over the water and came into his own city. And behold they brought to him one sick of the palsy, lying in a bed. And Jesus, seeing their faith, said to the man sick of the palsy: "Be of good heart, son, thy sins are forgiven thee."

And behold some of the scribes said within themselves:

“He blasphemeth.” And Jesus seeing their thoughts, said: “Why do you think evil in your hearts? Whether is easier, to say: ‘Thy sins are forgiven thee,’ or to say, ‘Arise and walk?’ But that you may know that the Son of man hath power on earth to forgive sins, then said he to the man sick of the palsy: Arise, take up thy bed, and go into thy house.”

And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men.

And he went forth again to the seaside; and all the multitude came to him, and he taught them. And when he was passing by, he saw Levi the *son* of Alphaeus sitting at the receipt of custom; and he saith to him: “Follow me.” And rising up he followed him.

And it came to pass, that as he sat at meat in his house, many publicans and sinners sat down together with Jesus and his disciples. For they were many, who also followed him. And the scribes and the Pharisees, seeing that he ate with publicans and sinners, said to his disciples:

“Why doth your master eat and drink with publicans and sinners?”

Jesus hearing this, saith to them: “They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.”

And the disciples of John and the Pharisees used to fast; and they come and say to him: “Why do the disciples of John and of the Pharisees fast; but thy disciples do not fast?”

And Jesus saith to them: “Can the children of the marriage fast, as long as the bridegroom is with them? As long

as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days. No man seweth a piece of raw cloth to an old garment: otherwise the new piecing taketh away from the old, and there is made a greater rent. And no man putteth new wine into old bottles: otherwise the wine will burst the bottles, and both the wine will be spilled, and the bottles will be lost. But new wine must be put into new bottles."

CHAPTER XII.

AND it came to pass again, as the Lord walked through the corn fields on the Sabbath, that his disciples began to go forward, and to pluck the ears of corn. And the Pharisees said to him: "Behold, why do they on the Sabbath day that which is not lawful?"

And he said to them: "Have you never read what David did when he had need, and was hungry himself, and they that were with him? How he went into the house of God, under Abiathar, the high priest, and did eat the loaves of proposition, which was not lawful to eat but for the priests, and gave to them who were with him?"

And he said to them: "The Sabbath was made for man, and not man for the Sabbath. Therefore the Son of man is Lord of the Sabbath also."

And when he had passed from thence, he came into their synagogues. And behold there was a man who had a withered hand, and they asked him saying: "Is it lawful to heal on the Sabbath day?" that they might accuse him. But he said to them:

"What man shall there be among you, that hath one sheep and if the same fall into a pit on the Sabbath day, will he not take hold on it and lift it up? How much better is a man than a sheep? Therefore it is lawful to do a good deed on the Sabbath day."

Then he saith to the man: "Stretch forth thy hand;"

and he stretched it forth, and it was restored to health even as the other. And the Pharisees going out made a consultation against him, how they might destroy him. But Jesus knowing it, retired from thence, and many followed him, and he healed them all. And he charged them that they should not make him known. That it might be fulfilled which was spoken by Isaias the prophet, saying: *Behold my servant whom I have chosen, my beloved in whom my soul hath been well pleased. I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not contend, nor cry out, neither shall any man hear his voice in the streets. The bruised reed he shall not break, and smoking flax he shall not extinguish, till he send forth judgment unto victory. And in his name the Gentiles shall hope.*

And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. And the names of the twelve apostles are these: The first, Simon who is called Peter, and Andrew his brother, James the son of Zebedee, and John his brother, Philip and Bartholomew, Thomas and Matthew the publican, and James, the son of Alphaeus, and Thaddeus, Simon the Canaanean, and Judas Iscariot, who also betrayed him.

CHAPTER XIII.

JESUS went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and every infirmity, among the people. And his fame went throughout all Syria, and they presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had the palsy, and he cured them. And much people followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond the Jordan. And seeing the multitudes, he went up into a mountain, and when he was set down, his disciples came unto him, and opening his mouth, he taught them saying:

“Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are the meek: for they shall possess the land.

Blessed are they that mourn: for they shall be comforted.

Blessed are they that hunger and thirst after justice: for they shall have their fill.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the clean of heart: for they shall see God

Blessed are the peacemakers: for they shall be called the children of God.

Blessed are they that suffer persecution for justice sake: for theirs is the kingdom of heaven.

Blessed are ye when they shall revile you, and persecute

you, and speak all that is evil against you, untruly, for my sake: be glad and rejoice, for your reward is very great in heaven. For so they persecuted the prophets that were before you.

You are the salt of the earth. But if the salt lose its savour, wherewith shall it be salted? It is good for nothing any more but to be cast out, and to be trodden on by men. You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candlestick, that it may shine to all that are in the house. So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven. Do not think that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For, amen, I say unto you, till heaven and earth pass, one jot, or one tittle shall not pass of the law, till all be fulfilled. He therefore that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven. But he that shall do and teach, he shall be called great in the kingdom of heaven. For I tell you, that unless your justice abound more than that of the scribes and Pharisees, you shall not enter into the kingdom of heaven.

You have heard that it was said of them of old: Thou shalt not kill. And whosoever shall kill shall be in danger of the judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say: Thou fool, shall

be in danger of hell fire. If therefore thou offer thy gift at the altar, and there thou remember that thy brother hath anything against thee leave there thy offering before the altar, and go first to be reconciled to thy brother, and then coming thou shalt offer thy gift. Be at agreement with thy adversary betimes, whilst thou art in the way with him, lest perhaps the adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison. Amen, I say to thee, thou shalt not go out from thence till thou repay the last farthing.

But I say to you that hear: Love your enemies, do good to them that hate you. Bless them that curse you, and pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. Give to everyone that asketh thee, and of him that taketh away thy goods, ask them not again. And as you would that men should do to you, do you also to them in like manner. And if you love them that love you, what thanks are to you? For sinners also love those that love them. And if you do good to them who do good to you, what thanks are to you? For sinners also do this. And if you lend to them of whom you hope to receive, what thanks are to you? For sinners also lend to sinners, for to receive as much. But love ye your enemies: do good, and lend, hoping for nothing thereby: and your reward shall be great, and you shall be the sons of the Highest: for he is kind to the unthankful, and to the evil. Be ye therefore merciful, as your Father also is merciful.

Take heed that you do not your justice before men, to be seen by them; otherwise you shall not have a reward of your Father who is in heaven. Therefore when thou dost an almsdeed, sound not a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may be honoured by men. Amen, I say to you, they have received their reward. But when thou dost alms, let not thy left hand know what thy right hand doth. That thy alms may be in secret, and thy Father who seeth in secret will repay thee.

And when ye pray, you shall not be as the hypocrites, that love to stand and pray, in the synagogues and corners of the streets, that they may be seen by men: Amen, I say to you, they have received their reward. But thou when thou shalt pray, enter into thy chamber, and having shut the door, pray to thy Father in secret, and thy Father who seeth in secret will repay thee. And when you are praying, speak not much as the heathens. For they think that in their much speaking they may be heard. Be not you therefore like to them, for your Father knoweth what is needful for you, before you ask him. Thus therefore shall you pray:

Our Father who art in heaven, hallowed be thy name, Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we also forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen.

For if you will forgive men their offences, your heavenly Father will forgive you also your offences. But if you will

not forgive men, neither will your Father forgive you your offences. And when you fast, be not as the hypocrites, sad. For they disfigure their faces, that they may appear unto men to fast. Amen, I say to you, they have received their reward. But thou, when thou fastest anoint thy head, and wash thy face; that thou appear not to men to fast, but to thy Father who is in secret, and thy Father who seeth in secret, will repay thee. Lay not up to yourselves treasures on earth, where the rust and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also.

The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. But if thy eye be evil, thy whole body shall be darksome. If then the light that is in thee be darkness, the darkness itself how great shall it be!

No man can serve two masters. For either he will hate the one, and love the other, or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore I say to you, be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat, and the body more than the raiment? Behold the birds of the air, for they neither sow, nor do they reap, nor gather into barns, and your heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature one cubit? And for raiment why are you solicitous? Consider the lilies of the field, how they grow;

they labour not, neither do they spin. But I say to you, that not even Solomon in all his glory, was arrayed as one of these. And if the grass of the field, which is to-day, and to-morrow is cast into the oven, God doth so clothe, how much more you, O ye of little faith?

Be not solicitous therefore, saying: What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God, and his justice, and all these things shall be added unto you. Be not therefore solicitous for to-morrow, for the morrow will be solicitous for itself. Sufficient for the day is the evil thereof.

Judge not, that you may not be judged. For with what judgment you judge, you shall be judged, and with what measure you mete, it shall be measured to you again. And why seest thou the mote that is in thy brother's eye, and seest not the beam that is in thy own eye? Or how sayest thou to thy brother: Let me cast the mote out of thy eye, and behold a beam is in thy own eye? Thou hypocrite, cast out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye. Give not that which is holy to dogs; neither cast ye your pearls before swine, lest perhaps they trample them under their feet, and turning upon you, they tear you.

Ask, and it shall be given you: seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened. Or what man is there

among you, of whom if his son shall ask bread, will he reach him a stone? Or if he shall ask him a fish, will he reach him a serpent? If you then being evil, know how to give good gifts to your children, how much more will your Father who is in heaven, give good things to them that ask him? All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets.

Enter ye in at the narrow gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there are who go in thereat. How narrow is the gate, and strait is the way that leadeth to life, and few there are that find it!

Beware of false prophets, who come to you in the clothing of sheep, but inwardly they are ravening wolves.

By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, and the evil tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit. Every tree that bringeth not forth good fruit, shall be cut down, and shall be cast into the fire. Wherefore by their fruits you shall know them.

Not every one that saith to me: Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven. Many will say to me in that day: Lord, Lord, have not we prophesied in thy name, and cast out devils in thy name, and done many miracles in thy name? And then will I profess unto them, I never knew you: depart from me, you that work iniquity.

Every one therefore that heareth these my words, and doth them, shall be likened to a wise man that built his house upon a rock, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock; and every one that heareth these my words, and doth them not, shall be like a foolish man that built his house upon the sand, and the rain fell, and the floods came, and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof."

And it came to pass when Jesus had fully ended these words, the people were in admiration at his doctrine. For he was teaching them as one having power, and not as the scribes and Pharisees.

And when he was come down from the mountain, great multitudes followed him. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying: "Lord, my servant lieth at home sick of the palsy, and is grievously tormented."

And Jesus saith to him: "I will come and heal him."

And the centurion making answer, said: "Lord, I am not worthy that thou shouldst enter under my roof, but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers, and I say to this, Go, and he goeth, and to another, Come, and he cometh, and to my servant, Do this, and he doeth it."

And Jesus hearing this, marvelled, and said to them that followed him: "Amen, I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham,

and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into the exterior darkness: there shall be weeping and gnashing of teeth." And Jesus said to the centurion: "Go, and as thou hast believed, so be it done to thee." And the servant was healed at the same hour.

And it came to pass afterwards, that he went into a city that is called Naim, and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother, and she was a widow: and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: "Weep not." And he came near and touched the bier. And they that carried it, stood still. And he said: "Young man, I say to thee, arise." And he that was dead, sat up, and began to speak. And he gave him to his mother. And there came a fear on them all: and they glorified God, saying: "A great prophet is risen up among us: and God hath visited his people." And this rumour of him went forth throughout all the country round about.

CHAPTER XIV.

NOW when John had heard in prison the works of Christ: sending two of his disciples he said to him: "Art thou he that art to come, or look we for another?"

And Jesus making answer said to them: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me."

And when they went their way, Jesus began to say to the multitudes concerning John: "What went you out into the desert to see? A reed shaken with the wind? But what went you out to see? A man clothed in soft garments? Behold they that are clothed in soft garments, are in the houses of kings. But what went you out to see? A prophet? Yea, I tell you, and more than a prophet. For this is he of whom it is written: *Behold I send my angel before thy face, who shall prepare thy way before thee.* Amen, I say to you, there hath not risen among them that are born of women, a greater than John the Baptist: yet he that is the lesser in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent bear it away. For all the prophets and the law prophesied until John, and if you will receive it, he is Elias that is to come.

He that hath ears to hear, let him hear. But whereunto

shall I esteem this generation to be like? It is like to children sitting in the market place. Who crying to their companions say: We have piped to you, and you have not danced; we have lamented, and you have not mourned. For John came neither eating nor drinking, and they say: He hath a devil. The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, a friend of publicans and sinners. And wisdom is justified by her children."

And one of the Pharisees desired him to eat with him. And he went into the house of the Pharisee, and sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; and standing behind at his feet, she began to wash his feet, with tears, and wiped them with the hairs of her head, and kissed his feet, and anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: "This man, if he were a prophet, would know surely who and what manner of woman this is that toucheth him; that she is a sinner."

And Jesus answering said to him: "Simon, I have somewhat to say to thee." But he said: "Master, say it."

"A certain creditor had two debtors, the one owed five hundred pence, and the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most?"

Simon answering, said: "I suppose that he to whom he forgave most." And he said to him: "Thou hast judged

rightly." And turning to the woman, he said unto Simon: "Dost thou see this woman? I entered into thy house; thou gavest me no water for my feet; but she with tears hath washed my feet, and with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less."

And he said to her: "Thy sins are forgiven thee." And they that sat at meat with him began to say within themselves: "Who is this that forgiveth sins also?"

And he said to the woman: "Thy faith hath made thee safe, go in peace."

And it came to pass afterwards, that he travelled through the cities and towns, preaching and evangelizing the kingdom of God, and the twelve with him. And certain women who had been healed of evil spirits and infirmities; Mary who is called Magdalen, out of whom seven devils were gone forth, and Joanna, the wife of Chusa, Herod's steward, and Susanna, and many others who ministered unto him of their substance.

And they come to a house, and the multitude cometh together again, so that they could not so much as eat bread. And when his friends had heard of it, they went out to lay hold on him. For they said: "He is become mad." And the scribes who were come down from Jerusalem, said: "He hath Beelzebub, and by the prince of devils he casteth out devils."

And after he had called them together, he said to them in parables: "How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself that house cannot stand. And if Satan be risen up against himself, he is divided, and cannot stand, but hath an end. No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house. Amen, I say to you, that all sins shall be forgiven unto the sons of men and the blasphemies wherewith they shall blaspheme. But he that shall blaspheme against the Holy Ghost, shall never have forgiveness, but shall be guilty of an everlasting sin. Because they said: "He hath an unclean spirit."

And his mother and brethren came unto him; and they could not come at him for the crowd. And it was told him: "Thy mother and thy brethren stand without, desiring to see thee."

Who answering, said to them: "My mother and my brethren are they who hear the word of God, and do it."

CHAPTER XV.

AND when a very great multitude was gathered together, and hastened out of the cities unto him, he spoke by a similitude.

“The sower went out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock, and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground, and being sprung up, yielded fruit a hundredfold.” Saying these things he cried out: “He that hath ears to hear, let him hear.” And his disciples asked him what this parable might be. To whom he said: “To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that seeing they may not see, and hearing may not understand. Now the parable is this: The seed is the word of God. And they by the wayside are they that hear; then the devil cometh and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, *are they* who when they hear, receive the word with joy: and these have no roots, for they believe for a while, and in time of temptation they fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But

that on the good ground, are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. For there is not anything secret that shall not be made manifest, nor hidden, that shall not be known and come abroad. Take heed therefore how you hear. For whosoever hath, to him shall be given: and whosoever hath not, that also which he thinketh he hath, shall be taken away from him."

Another parable he proposed to them, saying: "The kingdom of heaven is likened to a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming said to him: "Sir, didst thou not sow good seed in thy field? whence then hath it cockle?" And he said to them: "An enemy hath done this." And the servants said to him: "Wilt thou that we go and gather it up?" And he said: "No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn."

Another parable he proposed unto them, saying: "The kingdom of heaven is like to a grain of mustard seed, which

a man took and sowed in his field. Which is the least indeed of all seeds, but when it is grown up, it is greater than all herbs, and becometh a tree, so that the birds of the air come, and dwell in the branches thereof."

Another parable he spoke to them: "The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened."

All these things Jesus spoke in parables to the multitudes; and without parables he did not speak to them. That it might be fulfilled which was spoken by the prophet, saying: *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

Then having sent away the multitudes, he came into the house, and his disciples came to him, saying: "Expound to us the parable of the cockle of the field."

Who made answer and said to them: "He that soweth the good seed, is the Son of man. And the field is the world. And the good seed are the children of the kingdom. And the cockle are the children of the wicked one. And the enemy that sowed them, is the devil. But the harvest is the end of the world. And the reapers are the angels. Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world. The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the just shine as the sun, in the kingdom of their Father. He that hath ears to hear, let him hear. The kingdom of heaven is like unto a treasure hidden in a

field. Which a man having found, hid it, and for joy thereof goeth and selleth all that he hath, and buyeth that field. Again the kingdom of heaven is like to a merchant seeking good pearls. Who when he had found one pearl of great price, went his way, and sold all that he had, and bought it. Again the kingdom of heaven is like to a net cast into the sea, and gathering together of all kind of fishes. Which, when it was filled, they drew out, and sitting by the shore, they chose out the good into vessels, but the bad they cast forth. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just. And shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Have ye understood all these things?" They say to him: "Yes." He said unto them: "Therefore every scribe instructed in the kingdom of heaven, is like to a man that is a householder, who bringeth forth out of his treasure new things and old."

CHAPTER XVI.

AND when he entered into the boat, his disciples followed him. And behold a great tempest arose in the sea; so that the boat was covered with waves, but he was asleep. And they came to him, and awaked him, saying: "Lord, save us, we perish."

And Jesus saith to them: "Why are you fearful, O ye of little faith?" Then rising up he commanded the winds, and the sea, and there came a great calm. But the men wondered, saying: "What manner of man is this, for the winds and the sea obey him?"

And they came over the strait of the sea into the country of the Gerasens. And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, who had his dwelling in the tombs, and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored him. And crying with a loud voice, he said: "What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not."

For he said unto him: "Go out of the man, thou unclean spirit." And he asked him: "What is thy name?"

And he saith to him: "My name is Legion, for we are many." And he besought him much, that he would not drive him away out of the country. And there was there near the mountain a great herd of swine, feeding. And the spirits besought him, saying: "Send us into the swine, that we may enter into them." And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea. And they that fed them fled, and told it in the city and in the fields. And they went out to see what was done, and they came to Jesus, and they see him that was troubled with the devil, sitting, clothed, and well in his wits, and they were afraid. And they that had seen it, told them, in what manner he had been dealt with who had the devil; and concerning the swine. And they began to pray him that he would depart from their coasts. And when he went up into the ship, he that had been troubled with the devil, began to beseech him that he might be with him. And he admitted him not, but saith to him: "Go into thy house to thy friends, and tell them how great things the Lord hath done for thee, and hath had mercy on thee." And he went his way, and began to publish in Decapolis how great things Jesus had done for him; and all men wondered.

As he was speaking these things unto them, behold a certain ruler came up, and adored him, saying, "Lord, my daughter is even now dead; but come, lay thy hand upon her, and she shall live."

And Jesus rising up followed him, with his disciples.

And behold a woman who was troubled with an issue of blood twelve years, came behind him, and touched the hem of his garment. For she said within herself: "If I shall touch only his garment, I shall be healed."

But Jesus, turning and seeing her, said: "Be of good heart daughter, thy faith hath made thee whole." And the woman was made whole from that hour. And when Jesus was come into the house of the ruler, and saw the minstrels and the multitude making a rout, he said: "Give place, for the girl is not dead, but sleepeth." And they laughed him to scorn. And when the multitude was put forth, he went in, and took her by the hand. And the maid arose. And the fame hereof went abroad into all that country.

And as Jesus passed from thence, there followed him two blind men crying out and saying: "Have mercy on us, O Son of David." And when he was come to the house, the blind men came to him. And Jesus saith to them: "Do you believe that I can do this unto you?" They say to him "Yea, Lord." Then he touched their eyes, saying: "According to your faith, be it done unto you." And their eyes were opened, and Jesus strictly charged them, saying: "See that no man know this." But they going out, spread his fame abroad in all that country. And when they were gone out, behold they brought him a dumb man, possessed with a devil. And after the devil was cast out, the dumb man spoke, and the multitudes wondered, saying: "Never was the like seen in Israel." But the Pharisees said: "By the prince of devils he casteth out devils."

CHAPTER XVII.

AND he came to Nazareth, where he was brought up: and he went into the synagogue, according to his custom, on the Sabbath day; and he rose up to read. And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: *The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward.*

And when he had folded the book, he restored it to the minister, and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them: "This day is fulfilled this scripture in your ears." And all gave testimony to him: and they wondered at the words of grace that proceeded from his mouth, and they said: "Is not this the son of Joseph?"

And he said to them: "Doubtless you will say to me this similitude: Physician, heal thyself: as great things as we have heard done in Capharnaum, do also here in thy own country." And he said: "Amen, I say to you, that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years and six months, when there was a great famine throughout all the earth. And to

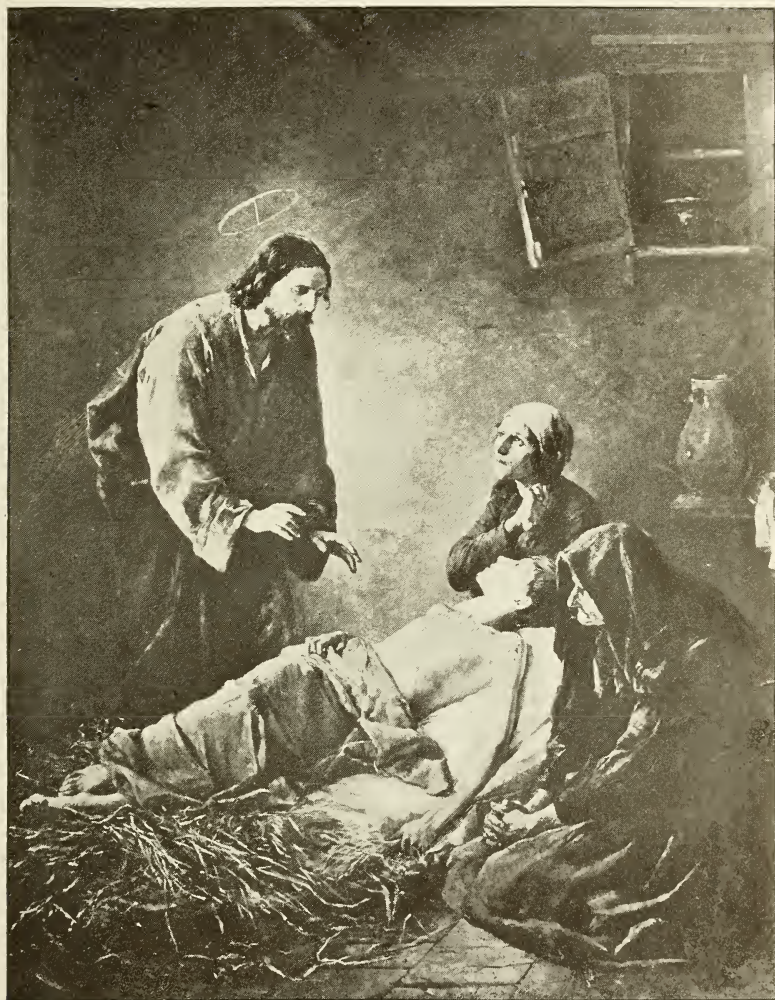
none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were many lepers in Israel in the time of Eliseus the prophet, and none of them was cleansed but Naaman the Syrian."

And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way.

And Jesus went about all the cities and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every infirmity. And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd. Then he saith to his disciples: "The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest."

And having called his twelve disciples together, he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases, and all manner of infirmities. These twelve Jesus sent: commanding them, saying:

"Go ye not into the way of the Gentiles; and into the city of the Samaritans enter ye not. But go ye rather to the lost sheep of the house of Israel. And going, preach, saying: 'The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely have you received, freely give. Do not possess gold, nor silver, nor



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money in your purses; nor scrip for your journey, nor two coats, nor shoes, nor a staff; for the workman is worthy of his meat. And into whatsoever city or town you shall enter, inquire who in it is worthy, and there abide till you go thence. And when you come into the house, salute it, saying: Peace be to this house. And if that house be worthy, your peace shall come upon it; but if it be not worthy, your peace shall return to you. And whosoever shall not receive you, nor hear your words, going forth out of that house or city, shake off the dust from your feet. Amen, I say to you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

Behold I send you as sheep in the midst of wolves. Be ye therefore wise as serpents and simple as doves. But beware of men. For they will deliver you up in councils, and they will scourge you in their synagogues. And you shall be brought before governors, and before kings for my sake, for a testimony to them and to the Gentiles: But when they shall deliver you up, take no thought how or what to speak: for it shall be given you in that hour what to speak. For it is not you that speak, but the spirit of your Father that speaketh in you. The brother also shall deliver up the brother to death, and the father the son: and the children shall rise up against their parents, and shall put them to death. And you shall be hated by all men for my name's sake: but he that shall persevere unto the end, he shall be saved. And when they shall persecute you in this city, flee into another. Amen, I say to you, you shall not finish all the cities of Israel, till the Son of man come.

The disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household? Therefore fear them not. For nothing is covered that shall not be revealed; nor hid, that shall not be known.

That which I tell you in the dark, speak ye in the light: and that which you hear in the ear, preach ye upon the house-tops. And fear ye not them that kill the body, and are not able to kill the soul: but rather fear him that can destroy both soul and body in hell.

Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father. But the very hairs of your head are all numbered. Fear not therefore: better are you than many sparrows. Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven. Do not think that I came to send peace upon earth: I came not to send peace but the sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's enemies shall be they of his own household. He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. And he that taketh not up his cross, and followeth me, is not worthy of me. He that findeth his life, shall lose it: and he that shall lose his life for me, shall find it.

He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me. He that receiveth a prophet in the name of a prophet, shall receive the reward of a prophet: and he that receiveth a just man in the name of a just man, shall receive the reward of a just man. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen, I say to you, he shall not lose his reward."

And it came to pass, when Jesus had made an end of commanding his twelve disciples, he passed from thence to teach and preach in their cities.

CHAPTER XVIII.

AT that time Herod the Tetrarch heard the fame of Jesus. And he said to his servants: "This is John the Baptist: he is risen from the dead, and therefore mighty works shew forth themselves in him."

For Herod had apprehended John and bound him, and put him into prison, because of Herodias, his brother's wife. For John said to him: "It is not lawful for thee to have her." And having a mind to put him to death, he feared the people; because they esteemed him as a prophet. But on Herod's birthday, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath, to give her whatsoever she would ask of him. But she being instructed before by her mother, said: "Give me here in a dish the head of John the Baptist."

And the king was struck sad: yet because of his oath, and for them that sat with him at table, he commanded it to be given. And he sent, and beheaded John in the prison. And his head was brought in a dish: and it was given to the damsel, and she brought it to her mother. And his disciples came and took the body, and buried it, and came and told Jesus.

After these things Jesus went over the sea of Galilee, which is that of Tiberias. And a great multitude followed him, because they saw the miracles which he did on them that were diseased. Jesus therefore went up into a mountain, and there he sat with his disciples.

Now the pasch, the festival day of the Jews, was near at hand. When Jesus therefore had lifted up his eyes, and seen that a very great multitude cometh to him, he said to Philip: "Whence shall we buy bread, that these may eat?" And this he said to try him; for he himself knew what he would do. Philip answered him: "Two hundred penny-worth of bread is not sufficient for them, that every one may take a little."

One of his disciples, Andrew, the brother of Simon Peter, saith to him: "There is a boy here that hath five barley loaves, and two fishes; but what are these among so many?"

Then Jesus said: "Make the men sit down." Now there was much grass in the place. The men therefore sat down, in number about five thousand. And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they would. And when they were filled, he said to his disciples: "Gather up the fragments that remain, lest they be lost."

They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. And forthwith Jesus obliged his disciples to go up into the boat, and to go before him over the water, till he dismissed the people. And having dismissed the multitude he went into a mountain alone to pray. And when it was evening, he was there alone. But the boat in the midst of the sea was tossed with the waves, for the wind was contrary. And in the fourth watch of the night, he came to them walking upon the sea. And they

seeing him walking upon the sea, were troubled, saying: "It is an apparition." And they cried out for fear. And immediately Jesus spoke to them, saying; "Be of good heart: it is I, fear ye not."

And Peter making answer, said: "Lord, if it be thou, bid me come to thee upon the waters." And he said: "Come." And Peter going down out of the boat, walked upon the water to come to Jesus. But seeing the wind strong, he was afraid, and when he began to sink, he cried out, saying: "Lord, save me."

And immediately Jesus stretching forth his hand took hold of him, and said to him: "O thou of little faith, why didst thou doubt?" And when they were come up into the boat, the wind ceased. And they that were in the boat came and adored him, saying: "Indeed thou art the Son of God." And when they had passed over, they came into the land of Genesareth, and set to the shore. And when they were gone out of the ship, immediately they knew him, and running through that whole country, they began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into towns or into villages or cities, they laid the sick in the streets, and besought him that they might touch but the hem of his garment: and as many as touched him were made whole.

The next day, the multitude that stood on the other side of the sea, saw that there was no other ship there but one, and that Jesus had not entered into the ship with his disciples, but that his disciples were gone away alone. But other ships came in from Tiberias, nigh unto the place where they

had eaten the bread, the Lord giving thanks. When therefore the multitude saw that Jesus was not there, nor his disciples, they took shipping and came to Capharnaum, seeking for Jesus. And when they had found him on the other side of the sea, they said to him: "Rabbi, when camest thou hither?" Jesus answered them, and said: "Amen, amen, I say to you, you seek me, not because you have seen miracles, but because you did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that which endureth unto life everlasting, which the Son of man will give you. For him hath God, the Father, sealed."

They said therefore to him: "What sign therefore dost thou shew, that we may see and may believe thee? What dost thou work? Our fathers did eat manna in the desert, as it is written: *He gave them bread from heaven to eat.*"

Then Jesus said to them: "Amen, amen, I say to you, Moses gave you not bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is that which cometh down from heaven, and giveth life to the world."

They said therefore unto him: "Lord, give us always this bread." And Jesus said to them: "I am the bread of life: he that cometh to me shall not hunger: and he that believeth in me shall never thirst. But I said unto you, that you also have seen me, and you believe not. All that the Father giveth to me shall come to me; and him that cometh to me, I will not cast out. Because I came down from heaven, not to do my own will, but the will of him that sent me. Now this is the will of the Father who sent me: that of all that he

hath given me, I should lose nothing; but should raise it up again in the last day. And this is the will of my Father that sent me: that every one who seeth the Son, and believeth in him, may have life everlasting, and I will raise him up in the last day."

The Jews therefore murmured at him, because he had said: "I am the living bread which came down from heaven." And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, I came down from heaven?"

Jesus therefore answered, and said to them: "Murmur not among yourselves. No man can come to me, except the Father, who hath sent me, draw him; and I will raise him up in the last day. It is written in the prophets: *And they shall all be taught of God.* Everyone that hath heard of the Father, and hath learned, cometh to me. Not that any man hath seen the Father; but he who is of God, he hath seen the Father. Amen, amen, I say unto you: He that believeth in me, hath everlasting life. I am the bread of life. Your fathers did eat manna in the desert, and are dead. This is the bread which cometh down from heaven; that if any man eat of it, he may not die. I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, for the life of the world."

The Jews therefore strove among themselves, saying: "How can this man give us his flesh to eat?"

Then Jesus said to them: "Amen, amen, I say unto

you: "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna, and are dead. He that eateth this bread shall live forever."

These things he said, teaching in the synagogue, in Capernaum. Many therefore of his disciples, hearing it, said: "This saying is hard, and who can bear it?"

But Jesus, knowing in himself, that his disciples murmured at this, said to them: "Doth this scandalize you? If then you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth: the flesh profiteth nothing. The words that I have spoken to you, are spirit and life. But there are some of you that believe not."

For Jesus knew from the beginning, who they were that did not believe, and who he was that would betray him. And he said: "Therefore did I say to you, that no man can come to me, unless it be given him by my Father."

After this many of his disciples went back; and walked no more with him. Then Jesus said to the twelve: "Will you also go away?"

And Simon Peter answered him: "Lord, to whom shall

we go? Thou hast the words of eternal life. And we have believed and have known, that thou art the Christ, the Son of God."

Jesus answered them: "Have not I chosen you twelve; and one of you is a devil?" Now he meant Judas Iscariot, the son of Simon: for this same was about to betray him, whereas he was one of the twelve. After these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him.

CHAPTER XIX.

THEN came to him from Jerusalem scribes and Pharisees, saying: "Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread."

But he answering, said to them: "Why do you also transgress the commandment of God for your tradition? For God said: *Honour thy father and mother: And: He that shall curse father or mother, let him die the death.* But you say: Whosoever shall say to father or mother, the gift whatsoever proceedeth from me, shall profit thee. And he shall not honour his father or his mother: and you have made void the commandment of God for your tradition. Hypocrites, well hath Isaias prophesied of you, saying: *This people honoureth me with their lips: but their heart is far from me. And in vain do they worship me, teaching doctrines and commandments of men.*

And having called together the multitude unto him, he said to them: "Hear ye and understand: Not that which goeth into the mouth defileth a man: but what cometh out of the mouth, this defileth a man."

Then came his disciples, and said to him: "Dost thou know that the Pharisees, when they heard this word, were scandalized?"

But he answering, said: Every plant which my heavenly Father hath not planted, shall be rooted up. Let them

alone: they are blind, and leaders of the blind. And if the blind lead the blind, both fall into the pit.”

And Peter answering, said to him: “Expound to us this parable.”

But he said: “Are you also yet without understanding? Do you not understand, that whatsoever entereth into the the mouth, goeth into the belly, and is cast out into the privy? But the things which proceed out of the mouth, come forth from the heart, and those things defile a man. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man. But to eat with unwashed hands doth not defile a man.”

And Jesus went from thence, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to him:

“Have mercy on me, O Lord, thou Son of David: my daughter is grievously troubled by a devil.”

Who answered her not a word, and his disciples came and besought him, saying: “Send her away, for she crieth after us.”

And he answering, said: “I was not sent but to the sheep that are lost of the house of Israel.”

But she came and adored him, saying: “Lord, help me.”

Who answering, said: “It is not good to take the bread of the children, and to cast it to the dogs.” But she said: “Yea, Lord; for the whelps also eat of the crumbs that fall from the table of their masters.”

Then Jesus answering, said to her: “O woman, great is

thy faith: be it done to thee as thou wilt:" and her daughter was cured from that hour.

And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: And looking up to heaven, he groaned, and said to him: "Ephpheta," which is: Be thou opened." And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right. And he charged them that they should tell no man. But the more he charged them so much the more a great deal did they publish it. And so much the more did they wonder, saying: "He hath done all things well; he hath made both the deaf to hear, and the dumb to speak."

CHAPTER XX.

IN those days again, when there was a great multitude, and had nothing to eat; calling his disciples together, he saith to them: "I have compassion on the multitude, for behold they have now been with me three days, and have nothing to eat. And if I shall send them away fasting to their home, they will faint in the way; for some of them came from afar off." And his disciples answered him: "From whence can anyone fill them here with bread in the wilderness?"

And he asked them: "How many loaves have ye?"

Who said: "Seven."

And taking the seven loaves, giving thanks, he broke, and gave to his disciples for to set before them; and they set them before the people. And they had a few little fishes; and he blessed them, and commanded them to be set before them. And they did eat and were filled; and they took up that which was left of the fragments, seven baskets. And they that had eaten were about four thousand; and he sent them away. And immediately going up into a ship with his disciples, he came into the parts of Dalmanutha. And there came to him the Pharisees and Sadducees tempting: and they asked him to shew them a sign from heaven. But he answered and said to them: "When it is evening, you say: It will be fair weather, for the sky is red. And in the morning: To-day there will be a storm, for the sky is red and lowering. You

know then how to discern the face of the sky: and can you not know the signs of the times? A wicked and adulterous generation seeketh after a sign: and a sign shall not be given it, but the sign of Jonas the prophet." And he left them, and went away.

And when his disciples were come over the water, they had forgotten to take bread. Who said to them: "Take heed and beware of the leaven of the Pharisees and Sadducees." But they thought within themselves, saying: Because we have taken no bread. And Jesus knowing it, said: "Why do you think within yourselves, O ye of little faith, for that you have no bread? Do you not yet understand neither do you remember the five loaves among five thousand men, and how many baskets you took up? Nor the seven loaves among four thousand men, and how many baskets you took up? Why do you not understand that it was not concerning bread I said to you: Beware of the leaven of the Pharisees and Sadducees?"

Then they understood that he said not that they should beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. And they came to Bethsaida, and they bring to him a blind man, and they besought him that he would touch him. And taking the blind man by the hand, he led him out of the town, and spitting upon his eyes, laying his hands on him, he asked him if he saw anything. And looking up, he said: "I see men as it were trees, walking." After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly. And he sent him into his

house, saying: "Go into thy house, and if thou enter into the town, tell nobody."

And Jesus came into the quarters of Cesarea Philippi: And he asked his disciples, saying: "Whom do men say that the Son of man is?" But they said: "Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets."

Jesus said to them: "But whom do you say that I am?"

Simon Peter answered and said: "Thou art Christ, the Son of the living God."

And Jesus answering, said to him: "Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven."

Then he commanded his disciples, that they should tell no one that he was Jesus the Christ. From that time Jesus began to shew to his disciples, that he must go to Jerusalem, and suffer many things from the ancients and scribes and chief priests and be put to death, and the third day rise again. And Peter taking him, began to rebuke him, saying: "Lord, be it far from thee, this shall not be unto thee."

Who turning, said to Peter: "Go behind me, Satan, thou art a scandal unto me: because thou savourest not the things that are of God, but the things that are of men."

Then Jesus said to his disciples: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For he that will save his life, shall lose it: and he that shall lose his life for my sake, shall find it. For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul? For the Son of man shall come in the glory of his Father with his angels, and then will he render to every man according to his works. Amen, I say to you, there are some of them that stand here, that shall not taste death, till they see the Son of man coming in his kingdom."

CHAPTER XXI.

AND after six days Jesus taketh unto him Peter and James, and John his brother, and bringeth them up into a high mountain apart: and he was transfigured before them. And his face did shine as the sun: and his garments became white as snow. And behold there appeared to them Moses and Elias talking with him. And Peter answering, said to Jesus: "Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias."

And as he was yet speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud, saying: "This is my beloved Son, in whom I am well pleased: hear ye him."

And the disciples hearing, fell upon their face, and were very much afraid. And Jesus came and touched them. and said to them: "Arise, and fear not." And they lifting up their eyes saw no one but only Jesus. And as they came down from the mountain, Jesus charged them, saying: "Tell the vision to no man, till the Son of man be risen from the dead."

And his disciples asked him, saying: "Why then do the scribes say that Elias must come first?"

But he answering, said to them: "Elias indeed shall come, and restore all things. But I say to you, that Elias is already come, and they knew him not, but have done unto him whatsoever they had a mind. So also the Son of man shall suffer from them."

Then the disciples understood, that he had spoken to them of John the Baptist. And coming to his disciples, he saw a great multitude about them, and the scribes disputing with them. And presently all the people seeing Jesus, were astonished and struck with fear; and running to him, they saluted him. And he asked them: "What do you question about among you?"

And one of the multitude, answering, said: "Master, I have brought my son to thee, having a dumb spirit, who, wheresoever he taketh him, dasheth him, and he foameth, and gnasheth with the teeth, and pineth away; and I spoke to thy disciples to cast him out, and they could not."

Who answering them, said: "O incredulous generation, how long shall I be with you? how long shall I suffer you? bring him unto me."

And they brought him, and when he had seen him, immediately the spirit troubled him; and being thrown down upon the ground, he rolled about foaming. And he asked his father: "How long time is it since this hath happened unto him?" But he said: "From his infancy, and oftentimes hath he cast him into the fire and into waters to destroy him. But if thou canst do anything, help us, having compassion on us."

And Jesus saith to him: "If thou canst believe, all things are possible to him that believeth."

And immediately the father of the boy crying out, with tears said: "I do believe, Lord; help my unbelief."

And when Jesus saw the multitude running together, he threatened the unclean spirit, saying to him: "Deaf and

dumb spirit, I command thee, go out of him, and enter not any more into him."

And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said: "He is dead." But Jesus taking him by the hand, lifted him up, and he arose. And when he was come into the house, his disciples secretly asked him: "Why could not we cast him out?" And he said to them: "This kind can go out by nothing, but by prayer and fasting."

And all were astonished at the mighty power of God. But while all wondered at all the things he did, he said to his disciples: "Lay you up in your hearts these words, for it shall come to pass, that the Son of man shall be delivered into the hands of men."

But they understood not this word; and it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word. And when they were come to Capharnaum, they that received the didrachmas, came to Peter and said to him: "Doth not your master pay the didrachmas?"

He said: "Yes." And when he was come into the house, Jesus prevented him, saying: "What is thy opinion, Simon? The kings of the earth, of whom do they receive tribute or custom, of their own children, or of strangers?" And he said: "Of strangers." Jesus said to him: "Then the children are free. But that we may not scandalize them, go to the sea, and cast in a hook; and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee."

At that hour the disciples came to Jesus, saying: "Who thinkest thou is the greater in the kingdom of heaven?"

And Jesus calling unto him a little child, set him in the midst of them, and said: "Amen, I say to you, unless you be converted, and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, he is the greater in the kingdom of heaven. And he that shall receive one such little child in my name, receiveth me."

John answered him, saying: "Master, we saw one casting out devils in thy name, who followeth not us, and we forbade him."

But Jesus said: "Do not forbid him. For there is no man that doth a miracle in my name, and can soon speak ill of me. For he that is not against you, is for you. For whosoever shall give you to drink a cup of water in my name, because you belong to Christ: Amen I say to you, he shall not lose his reward. But he that shall scandalize one of these little ones that believe in me, it were better for him that a millstone should be hanged about his neck, and that he should be drowned in the depth of the sea. Woe to the world because of scandals. For it must needs be that scandals come: but nevertheless woe to that man by whom the scandal cometh. And if thy hand, or thy foot scandalize thee, cut it off, and cast it from thee. It is better for thee to go into life maimed or lame, than having two hands or two feet, to be cast into everlasting fire. And if thy eye scandalize thee, pluck it out, and cast it from thee. It is better for thee having one eye to enter into life, than having two eyes to be cast into hell fire.

See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost. What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it so be that he find it: Amen, I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

But if thy brother shall offend against thee, go, and rebuke him between thee and him alone. If he shall hear thee, thou shalt gain thy brother. And if he will not hear thee, take with thee one or two more: that in the mouth of two or three witnesses every word may stand. And if he will not hear them: tell the church. And if he will not hear the church, let him be to thee as the heathen and publican. Amen, I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven. Again I say to you, that if two of you shall consent upon earth, concerning any thing whatsoever they shall ask, it shall be done to them by my Father who is in heaven. For where there are two or three gathered together in my name, there am I in the midst of them."

Then came Peter unto him and said: "Lord, how often shall my brother offend against me, and I forgive him? till seven times?"

Jesus saith to him: ‘I say not to thee, till seven times; but till seventy times seven times. Therefore is the kingdom of heaven likened to a king, who would take an account of his servants. And when he had begun to take the account, one was brought to him, that owed him ten thousand talents. And as he had not wherewith to pay it, his lord commanded that he should be sold, and his wife and children and all that he had, and payment to be made. But that servant falling down, besought him, saying: ‘Have patience with me, and I will pay thee all.’ And the lord of that servant being moved with pity, let him go and forgave him the debt. But when that servant was gone out, he found one of his fellow servants that owed him an hundred pence: and laying hold of him, he throttled him, saying: ‘Pay what thou owest. And his fellow servant falling down, besought him, saying: ‘Have patience with me, and I will pay thee all’. And he would not: but went and cast him into prison, till he paid the debt. Now his fellow servants, seeing what was done, were very much grieved, and they came and told their lord all that was done. Then his lord called him; and said to him: ‘Thou wicked servant, I forgave thee all the debt, because thou besoughtest me; shouldst not thou then have had compassion also on thy fellow servant, even as I had compassion on thee? And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.’”

CHAPTER XXII.

NOW the Jews' feast of tabernacles was at hand. And his brethren said to him: "Pass from hence, and go into Judea; that thy disciples also may see thy works which thou dost. For there is no man that doth anything in secret, and he himself seeketh to be known openly. If thou do these things, manifest thyself to the world." For neither did his brethren believe in him.

Then Jesus said to them: "My time is not yet come, but your time is always ready. The world cannot hate you, but me it hateth: because I give testimony of it, that the works thereof are evil. Go you up to this festival day but I go not up ["I am not at present going up"] to this festival day: because my time is not accomplished." When he had said these things, he himself stayed in Galilee. But after his brethren were gone up, then he also went up to the feast, not openly, but, as it were, in secret. The Jews therefore, sought him on the festival day, and said: "Where is he?" And there was much murmuring among the multitude concerning him. For some said: "He is a good man." And others said: "No, but he seduceth the people." Yet no man spoke openly of him, for fear of the Jews.

Now about the midst of the feast, Jesus went up into the temple, and taught. And the Jews wondered, saying: "How doth this man know letters, having never learned?"

Jesus answered them, and said: "My doctrine is not mine, but his that sent me. If any man will do the will of him; he

shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself, seeketh his own glory: but he that seeketh the glory of him that sent him, he is true, and there is no injustice in him. Did not Moses give you the law, and yet none of you keepeth the law? Why seek you to kill me?"

The multitude answered, and said: "Thou hast a devil; who seeketh to kill thee?"

Jesus answered, and said to them: "One work I have done; and you all wonder: therefore, Moses gave you circumcision (not because it is of Moses, but of the fathers); and on the Sabbath day you circumcise a man. If a man receive circumcision on the Sabbath day, that the law of Moses may not be broken; are you angry at me because I have healed the whole man on the Sabbath day? Judge not according to the appearance, but judge just judgment."

Some therefore of Jerusalem said: "Is not this he whom they seek to kill? And behold, he speaketh openly and, they say nothing to him. Have the rulers known for a truth, that this is the Christ? But we know this man, whence he is: but when the Christ cometh, no man knoweth whence he is."

Jesus therefore cried out in the temple, teaching, and saying "You both know me, and you know whence I am: and I am not come of myself; but he that sent me, is true, whom you know not. I know him, because I am from him, and he hath sent me."

They sought therefore to apprehend him: and no man laid hands on him, because his hour was not yet come. But of the people many believed in him, and said: "When the

Christ cometh, shall he do more miracles, than these which this man doth?"

The Pharisees heard the people murmuring these things concerning him; and the rulers and Pharisees sent ministers to apprehend him. Jesus therefore said to them: "Yet a little while I am with you, and then I go to him that sent me. You shall seek me, and shall not find me: and where I am, thither you cannot come."

The Jews therefore said among themselves: "Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What is this saying that he hath said: 'You shall seek me, and shall not find me; and where I am, you cannot come.'"

And on the last, and great day of the festivity, Jesus stood and cried, saying: "If any man thirst, let him come to me, and drink. He that believeth in me, as the Scripture saith: *Out of his belly shall flow rivers of living water.*"

Now this he said of the Spirit which they should receive, who believed in him: for as yet the Spirit was not given, because Jesus was not yet glorified. Of that multitude therefore, when they had heard these words of his, some said: "This is the prophet indeed." Others said: "This is the Christ." But some said: "Doth the Christ come out of Galilee? Doth not the Scripture say: That Christ cometh of the seed of David, and from Bethlehem the town where David was?"

So there arose a dissension among the people because of him. And some of them would have apprehended him: but no man laid hands upon him. The ministers therefore

came to the chief priests and the Pharisees. And they said to them: "Why have you not brought him?"

The ministers answered: "Never did man speak like this man."

The Pharisees therefore answered them: "Are you also seduced? Hath any one of the rulers believed in him, or of the Pharisees? But this multitude, that knoweth not the law, are accursed."

Nicodemus said to them, (he that came to him by night, who was one of them): "Doth our law judge any man, unless it first hear him, and know what he doth?"

They answered, and said to him: "Art thou also a Galilean Search the Scriptures, and see, that out of Galilee a prophet riseth not." And every man returned to his own house.

CHAPTER XXIII.

AND Jesus went unto Mount Olivet. And early in the morning he came again into the temple, and all the people came to him, and sitting down he taught them. And the scribes and Pharisees bring unto him a woman taken in adultery: and they set her in the midst, and said to him: "Master, this woman was even now taken in adultery. Now Moses in the law commanded us to stone such an one. But what sayest thou?"

And this they said tempting him, that they might accuse him. But Jesus bowing himself down, wrote with his finger on the ground. When therefore they continued asking him, he lifted up himself, and said to them: "He that is without sin among you, let him first cast a stone at her."

And again stooping down, he wrote on the ground. But they hearing this, went out one by one, beginning at the eldest. And Jesus alone remained, and the woman standing in the midst. Then Jesus lifting up himself, said to her: "Woman, where are they that accused thee? Hath no man condemned thee?" Who said: "No man, Lord." And Jesus said: "Neither will I condemn thee. Go, and now sin no more."

Again therefore, Jesus spoke to them, saying: "I am the light of the world; he that followeth me, walketh not in darkness, but shall have the light of life."

The Pharisees therefore said to him: "Thou givest testimony of thyself: thy testimony is not true."

Jesus answered, and said to them: "Although I give testimony of myself, my testimony is true: for I know whence I came, and whither I go: but you know not whence I came, or whither I go. You judge according to the flesh: I judge not any man. And if I do judge, my judgment is true: because I am not alone, but I and the Father that sent me. And in your law it is written, that the testimony of two men is true. I am one that give testimony of myself: and the Father that sent me giveth testimony of me."

They said therefore to him: "Where is thy Father?"

Jesus answered: "Neither me do you know, nor my Father: if you did know me, perhaps you would know my Father also."

These words Jesus spoke in the treasury, teaching in the temple. And no man laid hands on him, because his hour was not yet come. Again therefore Jesus said to them: "I go, and you shall seek me, and you shall die in your sin. Whither I go, you cannot come." The Jews therefore said: "Will he kill himself, because he said: 'Whither I go, you cannot come'?"

And he said to them: "You are from beneath, I am from above. You are of this world, I am not of this world. Therefore I said to you, that you shall die in your sins. For if you believe not that I am he, you shall die in your sin."

They said therefore to him: "Who art thou?"

Jesus said to them: "The beginning, who also speak unto you. Many things I have to speak and to judge of you. But he that sent me, is true: and the things I have heard of him, these same I speak in the world." And they understood not, that he called God his Father. Jesus

therefore said to them: "When you shall have lifted up the Son of man, then shall you know, that I am he, and that I do nothing of myself, but as the Father hath taught me, these things I speak: and he that sent me, is with me, and he hath not left me alone: for I do always the things that please him."

When he spoke these things, many believed in him. Then Jesus said to those Jews, who believed him: "If you continue in my word, you shall be my disciples indeed. And you shall know the truth, and the truth shall make you free."

They answered him: "We are the seed of Abraham, and we have never been slaves to any man: how sayest thou: you shall be free?" Jesus answered them: "Amen, amen, I say unto you: that whosoever committeth sin, is the servant of sin. Now the servant abideth not in the house for ever; but the son abideth for ever. If therefore the son shall make you free, you shall be free indeed. I know that you are the children of Abraham: but you seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and you do the things that you have seen with your father."

They answered, and said to him: "Abraham is our father." Jesus saith to them: "If you be the children of Abraham, do the works of Abraham. But now you seek to kill me, a man who has spoken the truth to you, which I have heard of God. This Abraham did not. You do the works of your father."

They said therefore to him: "We are not born of fornication: we have one Father, even God."

Jesus therefore said to them: "If God were your Father, you would indeed love me. For from God I proceeded, and came, for I came not of myself, but he sent me: why do you not know my speech? Because you cannot hear my word. You are of your father the devil, and the desires of your father you will do. He was a murderer from the beginning, and he stood not in the truth, because truth is not in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But if I say the truth, you believe me not. Which of you shall convince me of sin? If I say the truth to you, why do you not believe me? He that is of God, heareth the words of God. Therefore you hear them not, because you are not of God."

The Jews therefore answered, and said to him: "Do not we say well that thou art a Samaritan, and hast a devil?"

Jesus answered: "I have not a devil: but I honour my Father, and you have dishonoured me. But I seek not my own glory; there is one that seeketh and judgeth. Amen, amen, I say to you: If any man keep my word, he shall not see death for ever."

The Jews therefore said: "Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest: If any man keep my word, he shall not taste death forever. Art thou greater than our father Abraham, who is dead? and the prophets are dead. Whom dost thou make thyself?" Jesus answered: "If I glorify myself, my glory is nothing. It is my Father that glorifieth me, of whom you say that he is your God. And you have not known him, but I know him. And if I shall say that I know him not,

I shall be like to you, a liar. But I do know him, and do keep his word. Abraham your father rejoiced that he might see my day: he saw it, and was glad."

The Jews therefore said to him: "Thou art not yet fifty years old, and hast thou seen Abraham?"

Jesus said to them: "Amen, amen, I say to you, before Abraham was made I am."

They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple

CHAPTER XXIV.

AND Jesus passing by, saw a man, who was blind from his birth: and his disciples asked him: "Rabbi, who hath sinned, this man, or his parents, that he should be born blind?"

Jesus answered: "Neither hath this man sinned, nor his parents; but that the works of God should be made manifest in him. I must work the works of him that sent me, whilst it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world."

When he had said these things, he spat on the ground, and made clay of the spittle, and spread the clay upon his eyes, and said to him: "Go wash in the pool of Siloe, which is interpreted, Sent."

He went therefore, and washed, and he came seeing. The neighbours therefore, and they who had seen him before that he was a beggar, said: "Is not this he that sat and begged?"

Some said: "This is he."

But others said: "No, but he is like him." But he said: "I am he."

They said therefore to him: "How were thy eyes opened?"

He answered: "That man that is called Jesus made the clay, and anointed my eyes, and said to me: 'Go to the pool of Siloe, and wash.' And I went, I washed, and I see."

And they said to him: "Where is he?" He saith: "I know not."

They bring him that had been blind to the Pharisees. Now it was the Sabbath, when Jesus made the clay, and opened his eyes. Again therefore the Pharisees asked him, how he had received his sight. But he said to them: "He put clay upon my eyes, and I washed, and I see."

Some therefore of the Pharisees said: "This man is not of God, who keepeth not the Sabbath." But others said: "How can a man that is a sinner do such miracles?" And there was a division among them. They say therefore to the blind man again: "What sayest thou of him that hath opened thy eyes?" And he said: "He is a prophet."

The Jews then did not believe concerning him, that he had been blind, and had received his sight, until they called the parents of him that had received his sight, and asked them, saying: "Is this your son, who you say was born blind? How then doth he now see?"

His parents answered them, and said: "We know that this is our son, and that he was born blind: but how he now seeth, we know not; or who hath opened his eyes, we know not: ask himself: he is of age, let him speak for himself."

These things his parents said, because they feared the Jews: for the Jews had already agreed among themselves, that if any man should confess him to be Christ, he should be put out of the synagogue. Therefore did his parents say: "He is of age, ask himself." They therefore called the man again that had been blind, and said to him: "Give glory to God. We know that this man is a sinner."

He said therefore to them: "If he be a sinner, I know not: one thing I know, that whereas I was blind, now I

see." They said then to him: "What did he do to thee? How did he open thy eyes?"

He answered them: "I have told you already, and you have heard: why would you hear it again? Will you also become his disciples?"

They reviled him therefore, and said: "Be thou his disciple; but we are the disciples of Moses. We know that God spoke to Moses: but as to this man, we know not from whence he is."

The man answered, and said to them: "Why, herein is a wonderful thing, that you know not from whence he is, and he hath opened my eyes. Now we know that God doth not hear sinners: but if a man be a server of God, and doth his will, him he heareth. From the beginning of the world it hath not been heard, that any man hath opened the eyes of one born blind. Unless this man were of God, he could not do anything."

They answered, and said to him: "Thou wast wholly born in sins, and dost thou teach us?" And they cast him out. Jesus heard that they had cast him out: and when he had found him, he said to him: "Dost thou believe in the Son of God?"

He answered, and said: "Who is he, Lord, that I may believe in him?"

And Jesus said to him: "Thou hast both seen him; and it is he that talketh with thee." And he said: "I believe, Lord." And falling down, he adored him. And Jesus said: "For judgment I am come into this world; that they who see not, may see, and they who see, may become blind."

And some of the Pharisees, who were with him, heard: and they said unto him: "Are we also blind?"

Jesus said to them: "If you were blind, you should not have sin: but now you say: 'We see'. Your sin remaineth.

Amen, amen, I say to you: He that entereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he hath let out his own sheep, he goeth before them: and the sheep follow him, because they know his voice. But a stranger they follow not, but fly from him, because they know not the voice of strangers." This proverb Jesus spoke to them. But they understood not what he spoke to them. Jesus therefore said to them again: "Amen, amen, I say to you, I am the door of the sheep. All others, as many as have come, are thieves and robbers: and the sheep heard them not. I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures. The thief cometh not, but for to steal, and to kill, and to destroy. I am come that they may have life, and may have it more abundantly. I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep. And the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd; and I know mine, and

mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also must bring, and they shall hear my voice, and there shall be one fold and one shepherd. Therefore doth the Father love me: because I lay down my life, that I may take it again. No man taketh it away from me: but I lay it down of myself, and I have power to lay it down: and I have power to take it up again. This commandment have I received of my Father."

A dissension rose again among the Jews for these words. And many of them said: "He hath a devil, and is mad: why hear you him?"

Others said: "These are not the words of one that hath a devil: can a devil open the eyes of the blind?"

And it was the feast of the dedication at Jerusalem: and it was winter. And Jesus walked in the temple, in Solomon's porch.

The Jews therefore came around about him, and said to him: "How long dost thou hold our souls in suspense? If thou be the Christ, tell us plainly."

Jesus answered them: "I speak to you, and you believe not: the works that I do in the name of my Father, they give testimony of me. But you do not believe, because you are not of my sheep. My sheep hear my voice: and I know them, and they follow me. And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father. I and the Father are one."

The Jews then took up stones to stone him. Jesus answered them:

“Many good works I have shewed you from my Father; for which of those works do you stone me?”

The Jews answered him: “For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God.”

Jesus answered them: “Is it not written in your law: *I said you are gods?* If he calls them gods, to whom the word of God was spoken, and the Scripture cannot be broken, do you say of him whom the Father hath sanctified and sent into the world: ‘Thou blasphemest:’ because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though you will not believe me, believe the works: that you may know and believe that the Father is in me, and I in the Father.”

They sought therefore to take him; and he escaped out of their hands. And he went again beyond the Jordan, into that place where John was baptizing first; and there he abode. And many resorted to him, and they said: “John indeed did no sign. But all things whatsoever John said of this man, were true.” And many believed in him.

CHAPTER XXV.

AND it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem. And he sent messengers before his face; and going, they entered into a city of the Samaritans, to prepare for him. And they received him not, because his face was of one going to Jerusalem. And when his disciples James and John had seen this they said: "Lord, wilt thou that we command fire to come down from heaven, and consume them?"

And turning, he rebuked them, saying: "You know not of what spirit you are. The Son of man came not to destroy souls, but to save."

And they went into another town. And it came to pass, as they walked in the way, that a certain man said to him: "I will follow thee whithersoever thou goest."

Jesus said to him: "The foxes have holes, and the birds of the air nests; but the Son of man hath not where to lay his head." But he said to another: "Follow me." And he said: "Lord, suffer me first to go, and to bury my father."

And Jesus said to him: "Let the dead bury their dead: but go thou, and preach the kingdom of God."

And another said: "I will follow thee, Lord; but let me first take my leave of them that are at my house."

Jesus said to him: "No man putting his hand to the plough, and looking back, is fit for the kingdom of God."

And after these things the Lord appointed also other seventy-two: and he sent them two and two before his face into every city and place whither he himself was to come. And he said to them: "The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go: Behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house, remain, eating and drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and say to them: The kingdom of God is come nigh unto you. But into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the kingdom of God is at hand. I say to you, it shall be more tolerable at that day for Sodom, than for that city.

Woe to thee, Carozain, woe to thee, Bethsaida. For if in Tyre and Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted unto heaven, thou shalt be thrust down to hell. He that heareth you,

heareth me, and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me."

And the seventy-two returned with joy, saying: "Lord, the devils also are subject to us in thy name."

And he said to them: "I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents and scorpions, and upon all the power of the enemy: and nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven."

In that same hour, he rejoiced in the Holy Ghost, and said: "I confess to thee, O Father, Lord of Heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. All things are delivered to me by my Father; and no one knoweth who the Son is, but the Father; and who the Father is, but the Son, and to whom the Son will reveal him." And turning to his disciples, he said: "Blessed are the eyes that see the things which you see. For I say to you, that many prophets and kings have desired to see the things that you see, and have not seen them; and to hear the things that you hear, and have not heard them."

And behold a certain lawyer stood up, tempting him, and saying, "Master, what must I do to possess eternal life?"

But he said to him: "What is written in the law? how readest thou?"

He answering, said: "*Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all*

thy strength, and with all thy mind: and thy neighbour as thyself.”

And he said to him: “Thou hast answered right: this do, and thou shalt live.”

But he willing to justify himself, said to Jesus: “And who is my neighbour?”

And Jesus answering, said: “A certain man went down from Jerusalem to Jericho, and fell among robbers, who also stripped him, and having wounded him went away, leaving him half dead. And it chanced, that a certain priest went down the same way: and seeing him, passed by. In like manner also a Levite, when he was near the place and saw him, passed by. But a certain Samaritan being on his journey, came near him; and seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him. And the next day he took out two pence, and gave to the host, and said: ‘Take care of him; and whatsoever thou shalt spend over and above, I, at my return, will repay thee.’ Which of these three, in thy opinion, was neighbour to him that fell among the robbers?”

But he said: “He that shewed mercy to him.” And Jesus said to him: “Go, and do thou in like manner.”

Now it came to pass as they went, that he entered into a certain town: and a certain woman named Martha, received him into her house. And she had a sister called Mary, who sitting also at the Lord’s feet, heard his word. But Martha was busy about much serving. Who stood and said: “Lord,

hast thou no care that my sister hath left me alone to serve? Speak to her therefore, that she help me."

And the Lord answering, said to her: "Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary. Mary hath chosen the best part, which shall not be taken away from her."

CHAPTER XXVI.

AND it came to pass, that as he was in a certain place praying, when he ceased, one of his disciples said to him: "Lord, teach us to pray, as John also taught his disciples."

And he said to them: "When you pray, say: Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation."

And he said to them: "Which of you shall have a friend, and shall go to him at midnight, and shall say to him: 'Friend, lend me three loaves, because a friend of mine is come off his journey to me, and I have not what to set before him.' And he from within should answer, and say: 'Trouble me not, the door is now shut, and my children are with me, in bed; I cannot rise and give thee.' Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet, because of his importunity, he will rise, and give him as many as he needeth. And I say to you: Ask, and it shall be given you; seek, and you shall find: knock, and it shall be opened to you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall

ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?"

And as he was speaking, a certain Pharisee prayed him, that he would dine with him. And he going in sat down to eat. And the Pharisee began to say, thinking within himself, why he was not washed before dinner. And the Lord said to him: "Now you Pharisees make clean the outside of the cup and of the platter; but your inside is full of rapine and iniquity. Ye fools, did not he that made that which is without, make also that which is within? But yet that which remaineth, give alms; and behold, all things are clean unto you. But woe to you, Pharisees, because you tithe mint and rue and every herb; and pass over judgment, and the charity of God. Now these things you ought to have done, and not to leave the other undone. Woe to you, Pharisees, because you love the uppermost seats in the synagogues, and salutations in the market place. Woe to you, because you are as sepulchres that appear not, and men that walk over are not aware."

And one of the lawyers answering, said to him: "Master, in saying these things, thou reproachest us also."

But he said: "Woe to you lawyers also, because you load men with burdens which they cannot bear, and you yourselves touch not the packs with one of your finger. Woe to you who build the monuments of the prophets: and your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed

killed them, and you build their sepulchres. For this cause also the wisdom of God said: I will send to them prophets and apostles; and some of them they will kill and persecute. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple: Yea, I say to you, it shall be required of this generation. Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, and those that were entering in, you have hindered."

And as he was saying these things to them, the Pharisees and the lawyers began violently to urge him, and to oppress his mouth about many things, lying in wait for him, and seeking to catch something from his mouth, that they might accuse him.

And when great multitudes stood about him, so that they trod one upon another, he began to say to his disciples; "Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light and that which you have spoken in the ear in the chambers, shall be preached on the housetops. And I say to you, my friends: Be not afraid of them who kill the body, and after that have no more that they can do. But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for

two farthings, and not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that shall deny me before men, shall be denied before the angels of God. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. And when they shall bring you into the synagogues, and to magistrates and powers, be not solicitous how or what you shall answer, or what you shall say; for the Holy Ghost shall teach you in the same hour what you must say."

And one of the multitude said to him: "Master, speak to my brother that he divide the inheritance with me."

But he said to him: "Man, who hath appointed me judge, or divider, over you?" And he said to them: "Take heed, and beware of all covetousness; for a man's life doth not consist in the abundance of things which he possesseth."

And he spoke a similitude to them, saying: "The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: 'What shall I do, because I have no room where to bestow my fruits? And he said: 'This will I do: I will pull down my barns, and will build greater; and into them will I gather all things that are grown to me, and my goods. And I will say to my soul: 'Soul, thou hast much goods laid up for many years, take thy rest; eat, drink, make good cheer.' But God said to him: 'Thou fool, this night do they

require thy soul of thee: and whose shall those things be which thou hast provided?' So is he that layeth up treasure for himself, and is not rich towards God."

And he said to his disciples: "Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. The life is more than the meat, and the body is more than the raiment. Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, and God feedeth them. How much are you more valuable than they? And which of you, by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous for the rest? Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. Now if God clothe in this manner the grass that is to-day in the field, and to-morrow is cast into the oven; how much more you, O ye of little faith? And seek not you what you shall eat, or what you shall drink, and be not lifted up on high. For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God and his justice, and all these things shall be added unto you. Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess and give alms. Make to yourselves bags which grow not old; a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also.

Let your loins be girt, and lamps burning in your

hands. And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen, I say to you, that he will gird himself, and make them sit down to meat, and passing will minister unto them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, and would not suffer his house to be broken open. Be ye then also ready: for at what hour you think not, the Son of man will come."

And Peter said to him: "Lord, dost thou speak this parable to us, or likewise to all?"

And the Lord said: "Who (thinkest thou) is the faithful and wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Verily I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart: My lord is long a coming; and shall begin to strike the men servants and maid servants, and to eat and to drink and be drunk: the lord of that servant will come in the day that he hopeth not, and at the hour that he knoweth not, and shall separate him, and shall appoint him his portion with unbelievers. And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many stripes. But he that knew

ont, and did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

I am come to cast fire on the earth: and what will I, but that it be kindled? And I have a baptism wherewith I am to be baptized: and how am I straitened until it be accomplished?

Think ye, that I am come to give peace on earth? I tell you no; but separation. For there shall be from henceforth five in one house divided: three against two, and two against three. The father shall be divided against the son, and the son against his father, the mother against the daughter, and the daughter against the mother, the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law."

And he said also to the multitudes: "When you see a cloud rising from the west, presently you say: 'A shower is coming:' and so it happeneth: and when ye see the south wind blow, you say: 'There will be heat:' and it cometh to pass. You hypocrites, you know how to discern the face of the heaven and of the earth: but how is it that you do not discern this time? And why even of yourselves, do you not judge that which is just? And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to the judge, and the judge deliver thee to the exacter, and the exacter cast thee into prison. I say to thee, thou shalt not go out thence, until thou pay the very last mite."

And there were present, at that very time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them: "Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish.

Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you: but except you do penance, you shall all likewise perish."

He spoke also this parable: "A certain man had a fig tree planted in his vineyard, and he came seeking fruit on it, and found none. And he said to the dresser of the vineyard: 'Behold, for these three years I come seeking fruit on this fig tree, and I find none. Cut it down therefore: why cumbereth it the ground?'

But he answering, said to him: 'Lord, let it alone this year also, until I dig about it, and dung it. And if happily it bear fruit: but if not, then after that thou shall cut it down.'

And he was teaching in their synagogue on their Sabbath. And behold there was a woman, who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her: "Woman, thou art delivered from thy infirmity."

And he laid his hands upon her, and immediately she was made straight, and glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the Sabbath)

answering, said to the multitude: "Six days there are wherein you ought to work. In them therefore come, and be healed; and not on the Sabbath day."

And the Lord answering him, said: "Ye hypocrites, doth not every one of you, on the Sabbath day, loose his ox or his ass from the manger, and lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

And when he said these things, all his adversaries were ashamed, and all the people rejoiced for all the things that were gloriously done by him.

And he went through the cities and towns teaching, and making his journey to Jerusalem. And a certain man said to him: "Lord, are they few that are saved?"

But he said to them: "Strive to enter by the narrow gate; for many I say to you, shall seek to enter, and shall not be able. But when the master of the house shall be gone in, and shall shut the door, you shall begin to stand without, and knock at the door, saying: 'Lord, open to us.' And he answering shall say to you: 'I know you not, whence you are.' Then you shall begin to say: 'We have eaten and drunk in thy presence, and thou hast taught in our streets.' And he shall say to you: 'I know you not, whence you are: depart from me, all ye workers of iniquity.' There shall be weeping and gnashing of teeth, when you shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And there shall come from the east and the west, and the north and the south; and shall

sit down in the kingdom of God. And behold, they are last that shall be first, and they are first that shall be last."

The same day, there came some of the Pharisees, saying to him: "Depart, and get thee hence, for Herod hath a mind to kill thee."

And he said to them: "Go and tell that fox, behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to-morrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem.

Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not? Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord."

CHAPTER XXVII.

AND it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the Sabbath day, to eat bread, that they watched him. And behold, there was a certain man before him that had the dropsy.

And Jesus answering, spoke to the lawyers and Pharisees, saying: "Is it lawful to heal on the Sabbath day?"

But they held their peace. But he taking him, healed him, and sent him away. And answering them, he said: "Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him out, on the Sabbath day?"

And they could not answer him to these things. And he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: "When thou art invited to a wedding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him: and he that invited thee and him, come and say to thee: 'Give this man place,' and then thou begin with shame to take the lowest place. But when thou art invited, go, sit down, in the lowest place, that when he who invited thee cometh, he may say to thee: 'Friend, go up higher.' Then shalt thou have glory before them that sit at table with thee. Because everyone that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted."

And he said to him also that had invited him: "When thou makest a dinner or a supper, call not thy friends, nor

thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just."

When one of them that sat at table with him, had heard these things, he said to him: "Blessed is he that shall eat bread in the kingdom of God."

But he said to him: "A certain man made a great supper, and invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: 'I have bought a farm, and I must needs go out and see it: I pray thee, hold me excused.' And another said: 'I have bought five yoke of oxen, and I go to try them: I pray thee, hold me excused.' And another said: 'I have married a wife, and therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: 'Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the feeble, and the blind, and the lame.' And the servant said: 'Lord, it is done as thou hast commanded, and yet there is room.' And the Lord said to the servant: 'Go out into the highways and hedges, and compel them to come in, that my house may be filled. But as I say unto you, that none of those men that were invited, shall taste of my supper.'"

And there went great multitudes with him. And turning, he said to them: "If any man come to me, and hate not his father, and mother, and sisters, yea and his own life also, he cannot be my disciple. And whosoever doth not carry his cross and come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down, and reckon the charges that are necessary, whether he have wherewithal to finish it; lest, after he hath laid the foundation, and is not able to finish it, all that see it begin to mock him, saying: This man began to build, and was not able to finish. Or what king, about to go to make war against another king, doth not first sit down, and think whether he be able, with ten thousand to meet him that with twenty thousand, cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear."

CHAPTER XXVIII.

NOW the publicans and sinners drew near unto him to hear him. And the Pharisees and the scribes murmured, saying: "This man receiveth sinners, and eateth with them."

And he spoke to them this parable, saying: "What man of you that hath an hundred sheep: and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders, rejoicing: and coming home, call together his friends and neighbours, saying: 'Rejoice with me, because I have found my sheep that was lost.' I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats, if she lose one groat doth not light a candle and sweep the house and seek diligently, until she find it? And when she hath found it, call together her friends and neighbours, saying: 'Rejoice with me, because I have found the groat which I had lost.' So I say to you, there shall be joy before the angels of God upon one sinner doing penance."

And he said: "A certain man had two sons; and the younger of them said to his father: 'Father, give me the portion of substance that falleth to me.' And he divided unto them his substance.

And not many days after, the younger son, gathering all together, went abroad into a far country: and there wasted his substance living riotously. And after he had spent all, there came a mighty famine in that country, and he began to be in want. And he went, and cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat: and no man gave unto him.

And returning to himself, he said: 'How many hired servants in my father's house abound with bread, and I here perish with hunger? I will arise and go to my father, and say to him: Father, I have sinned against heaven, and before thee: I am not worthy to be called thy son, make me as one of thy hired servants.' And rising up he came to his father.

And when he was a great way off, his father saw him, and was moved with compassion, and running to him, fell upon his neck and kissed him. And the son said to him: 'Father, I have sinned against heaven, and before thee, I am not now worthy to be called thy son.' And the father said to the servants: 'Bring forth quickly the first robe and put it on him, and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it, and let us eat and make merry: Because this my son was dead, and is come to life again: was lost and is found.' And they began to be merry.

Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing: and he called one of the servants, and asked what these things meant. And he said to him: 'Thy brother is come, and

thy father hath killed the fatted calf, because he hath received him safe.' And he was angry, and would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: 'Behold, for so many years do I serve thee, and I have never transgressed thy commandment, and yet thou hast never given me a kid to make merry with my friends: but as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf.'

But he said to him: 'Son, thou art always with me, and all I have is thine. But it was fit that we should make merry and be glad, for this thy brother was dead, and is come to life again: he was lost, and is found.' "

And he said also to his disciples: "There was a certain rich man who had a steward and the same was accused unto him, that he had wasted his goods. And he called him: and said to him: 'How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer.'" And the steward said within himself: 'What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses.' Therefore calling together everyone of his lord's debtors, he said to the first: 'How much dost thou owe my lord?' And he said: 'An hundred barrels of oil.' And he said to him: 'Take thy bill and sit down quickly, and write fifty.' Then he said to another 'And how much dost thou owe?' Who said: 'An hundred quarters of wheat.' He said to him: 'Take thy bill and write

eighty.' And the lord commended the unjust steward, for as much as he had done wisely: for the children of this world are wiser in their generation than the children of light.

And I say to you: Make unto you friends of the mammon of iniquity, that when you shall fail they may receive you into everlasting dwellings. He that is faithful in that which is least, is faithful also in that which is greater: and he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon; who will trust you with that which is the true? And if you have not been faithful in that which is another's; who will give you that which is your own? No servant can serve two masters, for either he will hate the one, and love the other: or he will hold to the one, and despise the other. You cannot serve God and mammon."

Now the Pharisees who were covetous, heard all these things: and they derided him. And he said to them: "You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is an abomination before God. The law and the prophets were until John; from that time the kingdom of God is preached, and everyone useth violence towards it. And it is easier for heaven and earth to pass, than one tittle of the law to fall. Everyone that putteth away his wife, and marrieth another committeth adultery: and he that marrieth her that is put away from her husband, committeth adultery.

There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day. And there was a certain beggar named Lazarus, who lay at his

gate, full of sores, desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the Angels into Abraham's bosom. And the rich man also died: and he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, and Lazarus in his bosom: And he cried and said: 'Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue, for I am tormented in this flame.' And Abraham said to him: 'Son, remember that thou didst receive good things in thy lifetime, and likewise Lazarus evil things; but now he is comforted and thou art tormented. And besides all this between us and you there is fixed a great chaos; so that they who would pass from hence to you, cannot, nor from thence come hither.' And he said: 'Then father, I beseech thee that thou wouldst send him to my father's house for I have five brethren. That he may testify unto them, lest they also come into this place of torments.' And Abraham said to him: 'They have Moses and the prophets; let them hear them.' But he said: 'No, father Abraham, but if one went to them from the dead, they will do penance.' And he said to him: 'If they hear not Moses and the prophets, neither will they believe if one rise again from the dead.' "

And he said to his disciples: 'It is impossible that scandals should not come: but woe to him through whom they come. It were better for him, that a millstone were hanged about his neck, and he cast into the sea, than that he should scandalize one of these little ones.

Take heed to yourselves. If thy brother sin against thee, reprove him: and if he do penance, forgive him. And if he sin against thee seven times in a day, and seven times in a day be converted unto thee, saying: 'I repent;' forgive him."

And the apostles said to the Lord: "Increase our faith." And the Lord said: "If you had faith like to a grain of mustard seed, you might say to this mulberry tree: 'Be thou rooted up, and be thou transplanted into the sea:' and it would obey you.

But which of you having a servant plowing or feeding cattle, will say to him when he is come from the field: 'Immediately go, sit down to meat:' and will not rather say to him: 'Make ready my supper, and gird thyself, and serve me whilst I eat and drink, and afterwards thou shalt eat and drink.' Doth he thank that servant, for doing these things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: 'We are unprofitable servants; we have done that which we ought to do.' "

CHAPTER XXIX.

AND it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria and Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: "Jesus, Master have mercy on us." Whom when he saw, he said: "Go, shew yourselves to the priests." And it came to pass, as they went, they were made clean. And one of them when he saw that he was made clean, went back, with a loud voice glorifying God, and he fell on his face before his feet, giving thanks: and this was a Samaritan. And Jesus answering, said: "Were not ten made clean? and where are the nine? There is no one found to return to give glory to God, but this stranger." And he said to him: "Arise, go thy way; for thy faith hath made thee whole."

And being asked by the Pharisees: "When the kingdom of God should come?" He answered them and said: "The kingdom of God cometh not with observation: Neither shall they say 'Behold here, or behold there.' For lo, the kingdom of God is within you." And he said to his disciples: "The day will come when you shall desire to see one day of the Son of man; and you shall not see it. And they will say to you: 'See here, and see there.' Go ye not after, nor follow them: for as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven: so shall the Son of man be in his day. But first he must suffer many

things and be rejected by this generation. And as it came to pass in the days of Noe, so shall it be in the days of the Son of man.

They did eat and drink, they married wives and were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all. Likewise as it came to pass in the days of Lot: They did eat and drink, they bought and sold, they planted and built.

And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed. In that hour he that shall be on the house-top, and his goods in the house, let him not go down to take them away: and he that shall be in the field, in like manner let him not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it, and whosoever shall lose it, shall preserve it. I say to you: in that night there shall be two men in one bed: the one shall be taken, and the other left. Two women shall be grinding together; the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left." They answering say to him: "Where, Lord?" Who said to them: "Wheresoever the body shall be, thither will the eagles also be gathered together."

And he spoke also a parable to them, that we ought always to pray, and not to faint. Saying: "There was a judge in a certain city, who feared not God nor regarded man. And there was a certain widow in that city and she came to him, saying: 'Avenge me of my adversary.'

And he would not for a long time. But afterwards he said within himself: 'Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me.' And the Lord said: 'Hear what the unjust judge saith.' And will not God revenge his elect who cry to him day and night: and will he have patience in their regard? I say to you that he will quickly revenge them. But yet the Son of man when he cometh, shall he find, think you, faith on earth?"

And to some who trusted in themselves as just, and despised others, he spoke also this parable:

"Two men went up into the temple to pray: the one a Pharisee, and the other a publican. The Pharisee standing prayed thus within himself: 'O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all I possess.' And the publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: 'O God, be merciful to me a sinner.' I say to you, this man went down into his house justified rather than the other: because everyone that exalteth himself, shall be humbled; and he that humbleth himself, shall be exalted."

And the Pharisees coming to him asked him: "Is it lawful for a man to put away his wife?" tempting him. But he answering, saith to them: "What did Moses command you?" Who said: "Moses permitted to write a bill of divorce, and to put her away."

To whom Jesus answering said: "Because of the hardness

of your heart he wrote you that precept. But from the beginning of creation, God made them male and female. For this cause a man shall leave his father and mother; and shall cleave to his wife. And they two shall be in one flesh. Therefore now they are not two, but one flesh. What therefore God hath joined together, let not man put asunder." And in the house again his disciples asked him concerning the same thing. And He saith to them: "Whosoever shall put away his wife and marry another, committeth adultery against her. And if the wife shall put away her husband, and be married to another, she committeth adultery."

And they brought to him young children, that he might touch them. And the disciples rebuked those that brought them. Whom when Jesus saw, he was much displeased, and saith to them: "Suffer the little children to come unto me, and forbid them not. For of such is the kingdom of God. Amen, I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it." And embracing them, and laying his hands upon them, he blessed them.

And behold one came and said to Him: "Good Master, what good shall I do that I may have life everlasting?" Who said to him: "Why askest thou me concerning good? One is good, God. But if thou wilt enter into life, keep the commandments." He said to him: "Which?" And Jesus said: "Thou shalt do no murder. Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself." The young man

saith to him: "All these have I kept from my youth, what is yet wanting to me?" Jesus saith to him: "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." And when the young man had heard this word, he went away sad: for he had great possessions.

Then Jesus said to his disciples: "Amen, I say to you, that a rich man shall hardly enter into the kingdom of heaven. And again I say to you: It is easier for a camel to pass through an eye of a needle, than for a rich man to enter into the kingdom of heaven." And when they had heard this, the disciples wondered very much, saying: "Who then can be saved?" And Jesus beholding said to them: "With men this is impossible: but with God all things are possible."

Then Peter answering, said to him: "Behold we have left all things, and followed thee: what therefore shall we have?" And Jesus said to them: "Amen, I say to you, that you, who have followed me, in the regeneration, when the Son of man shall sit on the seat of his majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel. And every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name's sake; shall receive an hundred fold, and shall possess life everlasting. And many that are first shall be last: and the last shall be first.

The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going out

about the third hour, he saw others standing in the market place idle; and he said to them: 'Go you also into my vineyard, and I will give you what shall be just.' And they went their way. And again he went out about the sixth and the ninth hour: and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them: 'Why stand you here all the day idle?' They say to him: 'Because no man hath hired us.' He saith to them: 'Go ye also into my vineyard.'

And when evening was come, the lord of the vineyard saith to his steward: 'Call the labourers and pay them their hire, beginning from the last even to the first.' When therefore they were come that came about the eleventh hour, they received every man a penny. But when the first also came, they thought they should receive more: and they also received every man a penny. And receiving it they murmured against the master of the house, saying: 'These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats.' But he answering said to one of them: 'Friend I do thee no wrong: didst thou not agree with me for a penny? Take what is thine, and go thy way: I will also give to this last even as to thee. Or, is it not lawful for me to do what I will? is thy eye evil, because I am good?' So shall the last be first, and the first last, for many are called, but few chosen."

CHAPTER XXX.

NOW there was a certain man sick named Lazarus, of Bethania, of the town of Mary and of Martha her sister. (And Mary was she that anointed the Lord with ointment and wiped his feet with her hair: whose brother Lazarus was sick.) His sisters therefore sent to him, saying: "Lord, behold, he whom thou lovest is sick." And Jesus hearing it, said to them: "This sickness is not unto death, but for the glory of God: that the Son of God may be glorified by it." Now Jesus loved Martha, and her sister Mary, and Lazarus.

When he had heard therefore that he was sick, he still remained in the same place two days: Then after that he said to his disciples: "Let us go into Judea again." The disciples say to him: "Rabbi, the Jews but now sought to stone thee: and goest thou thither again?" Jesus answered: "Are there not twelve hours of the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world: But if he walk in the night he stumbleth, because the light is not in him." These things he said: and after that he said to them: "Lazarus our friend sleepeth; but I go that I may awake him out of sleep." His disciples therefore said: "Lord, if he sleep, he shall do well." But Jesus spoke of his death; and they thought that he spoke of the repose of sleep. Then therefore Jesus said to them plainly: "Lazarus is dead; and I am glad for your sakes,

that I was not there, that you may believe: but let us go to him." Thomas, therefore, who is called Didymus, said to his fellow disciples: "Let us also go, that we may die with him.

Jesus therefore came and found that he had been four days already in the grave. (Now Bethania was near Jerusalem, about fifteen furlongs off.) And many of the Jews were come to Martha and Mary, to comfort them concerning their brother. Martha therefore, as soon as she heard that Jesus was come, went to meet him; but Mary sat at home. Martha therefore said to Jesus: "Lord, if thou hadst been here, my brother had not died. But now also I know that whatsoever thou wilt ask of God, God will give it thee." Jesus saith to her: "Thy brother shall rise again." Martha saith to him: "I know that he shall rise again in the resurrection at the last day." Jesus said to her: "I am the resurrection and the life: he that believeth in me although he be dead, shall live: and everyone that liveth, and believeth in me, shall not die for ever. Believest thou this?" She saith to him: "Yea, Lord, I have believed that thou art Christ the Son of the living God, who art come into this world."

And when she had said these things, she went, and called her sister Mary secretly, saying: "The Master is come and calleth for thee." She, as soon as she heard this, riseth quickly and cometh to him. For Jesus was not yet come into the town; but he was still in that place where Martha had met him. The Jews therefore who were with her in the house and comforted her, when they saw Mary that she rose up speedily and went out, followed her, saying: "She goeth to the grave, to weep there." When Mary therefore was come

where Jesus was, seeing him, she fell down at his feet, and saith to him: "Lord, if thou hadst been here, my brother had not died." Jesus therefore, when he saw her weeping, and the Jews that were come with her, weeping, groaned in the spirit, and troubled himself, and said: "Where have you laid him?" They say to him: "Lord, come and see." And Jesus wept. The Jews therefore said: "Behold how he loved him." But some of them said: "Could not he that opened the eyes of the man born blind, have caused that this man should not die?"

Jesus therefore again groaning in himself, cometh to the sepulchre: Now it was a cave; and a stone was laid over it. Jesus saith: "Take away the stone." Martha, the sister of him that was dead, saith to him: "Lord, by this time he stinketh, for he is now of four days." Jesus saith to her: "Did I not say to thee, that if thou believe, thou shalt see the glory of God?" They took therefore the stone away. And Jesus lifting up his eyes said: "Father, I give thee thanks that thou hast heard me. And I knew that thou hearest me always, but because of the people who stand about have I said it; that they may believe that thou hast sent me." When he had said these things, he cried with a loud voice: "Lazarus, come forth." And presently he that had been dead came forth, bound feet and hands with winding bands, and his face was bound about with a napkin. Jesus said to them: "Loose him and let him go."

Many therefore of the Jews who were come to Mary and Martha, and had seen the things that Jesus did, believed in him. But some of them went to the Pharisees and told them the things, that Jesus had done.

The chief priests therefore and the Pharisees gathered a council, and said: "What do we, for this man doth many miracles? If we let him alone so all will believe in him, and the Romans will come, and take away our place and nation." But one of them named Caiphas, being the high priest that year, said to them: "You know nothing. Neither do you consider that it is expedient for you that one man should die for the people, and that the whole nation perish not." And this he spoke not of himself; but being the high priest of that year, he prophesied that Jesus should die for the nation. And not only for the nation, but to gather together in one the children of God, that were dispersed. From that day therefore they devised to put him to death.

Wherefore Jesus walked no more openly among the Jews, but he went into a country near the desert, unto a city that is called Ephrem, and there he abode with his disciples. And the pasch of the Jews was at hand: and many from the country went up to Jerusalem before the pasch, to purify themselves. They sought therefore for Jesus; and they discoursed one with another, standing in the temple: "What think you, that he is not come to the festival day?" And the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.

Then Jesus took unto him the twelve, and said to them. "Behold we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon.

And after they have scourged him, they will put him to death; and the third day he shall rise again." And they understood none of these things, and this word was hid from them, and they understood not the things that were said.

And James and John the sons of Zebedee, come to him, saying: "Master, we desire that whatsoever we shall ask, thou wouldst do it for us." But he said to them: "What would you that I should do for you?"

And they said: "Grant to us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory." And Jesus said to them: "You know not what you ask. Can you drink of the chalice that I drink of: or be baptized with the baptism wherewith I am baptized?" But they said to him: "We can." And Jesus saith to them: "You shall indeed drink of the chalice that I drink of: and with the baptism wherewith I am baptized, you shall be baptized. But to sit on my right hand, or on my left, is not mine to give to you, but to them for whom it is prepared."

And the ten hearing it, began to be much displeased at James and John. But Jesus calling them, saith to them: "You know that they who seem to rule over the Gentiles, lord it over them and their princes have power over them. But it is not so among you: but whosoever will be greater, shall be your minister.

And whosoever will be first among you, shall be the servant of all. For the Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many."

CHAPTER XXXI.

NOW it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the wayside, begging. And when he heard the multitude passing by, he asked what this meant. And they told him that Jesus of Nazareth was passing by. And he cried out, saying: "Jesus, son of David, have mercy on me." And they that went before, rebuked him, that he should hold his peace. But he cried out much more: "Son of David, have mercy on me." And Jesus standing commanded him to be brought unto him. And when he was come near, he asked him, saying: "What wilt thou that I do to thee?" But he said: "Lord, that I may see." And Jesus said to him: "Receive thy sight; thy faith hath made thee whole." And immediately he saw, and followed him, glorifying God. And all the people when they saw it, gave praise to God.

And entering in, he walked through Jericho. And behold there was a man named Zacheus who was the chief of the publicans, and he was rich. And he sought to see Jesus who he was, and he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree that he might see him: for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, and said to him: "Zacheus, make haste and come down: for this day I must abide in thy house." And he made haste and came down, and received him with joy.

And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner. But Zacheus standing said to the Lord: "Behold, Lord, the half of my goods I give to the poor; and if I have wronged any man of anything, I restore him four-fold." Jesus said to him. "This day is salvation come to this house: because he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."

As they were hearing these things he added and spoke a parable, because he was nigh to Jerusalem: and because they thought that the kingdom of God should immediately be manifested. He said therefore: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. And calling his ten servants, he gave them ten pounds, and said to them. 'Trade till I come.' But his citizens hated him: and they sent an embassy after him, saying: 'We will not have this man to reign over us.' And it came to pass that he returned, having received the kingdom: and he commanded his servants, to be called to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: 'Lord, thy pound hath gained ten pounds.' And he said to him: 'Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities.' And the second came, saying: 'Lord, thy pound hath gained five pounds.' And he said to him: 'Be thou also over five cities.' And another came, saying: 'Lord, behold here is thy pound, which I have kept laid up in a napkin: For I feared thee, because thou art an austere man, thou takest up what thou didst not lay

down, and thou reapest that which thou didst not sow.' He saith to him: 'Out of thy own mouth I judge thee, thou wicked servant; thou knewest that I was an austere man, taking up what I laid not down, and reaping that which I did not sow: and why then didst thou not give my money into the bank, that at my coming I might have exacted it with usury? And he said to them that stood by: 'Take the pound away from him, and give to him that hath the ten pounds.' And they said to him: 'Lord, he hath ten pounds.' But I say to you, that to everyone that hath shall be given and he shall abound, and from him that hath not, even that which he hath shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither: and kill them before me.' "

And having said these things, he went before going up to Jerusalem.

CHAPTER XXXII.

AND when Jesus was in Bethania, in the house of Simon the leper, there came to him a woman having an alabaster-box of precious ointment, and poured it on his head as he was at table. And the disciples seeing it, had indignation, saying: "To what purpose is this waste? For this might have been sold for much, and given to the poor." And Jesus knowing it, said to them: "Why do you trouble this woman? for she hath wrought a good work upon me. For the poor you have always with you: but me you have not always. For she in pouring this ointment upon my body, hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, that also which she hath done, shall be told for a memory of her."

And it came to pass, when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he sent two of his disciples, saying: "Go into the town which is over against you, at your entering into which, you shall find the colt of an ass tied, on which no man ever hath sitten: loose him, and bring him hither. And if any man shall ask you: 'Why do you loose him?' you shall say thus unto him: 'Because the Lord hath need of his service.'"

And they that were sent went their way, and found the colt standing as he had said unto them. And as they were loosing the colt, the owners thereof said to them: "Why

loose you the colt?" But they said: "Because the Lord hath need of him." And they brought him to Jesus. And casting their garments on the colt, they set Jesus thereon. And as he went they spread their clothes underneath in the way. And when he was now coming near the descent of Mount Olivet, the whole multitude of his disciples began with joy to praise God with a loud voice, for all the mighty works they had seen. Saying: "Blessed be the king who cometh in the name of the Lord, peace in heaven, and glory on high."

And some of the Pharisees from amongst the multitude said to him: "Master, rebuke thy disciples." To whom he said: "I say to you, that if these shall hold their peace, the stones will cry out." And when he drew near, seeing the city, He wept over it, saying: "If thou also hadst known, and that in this thy day, the things that are to thy peace: but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side. And beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation."

And in the morning returning into the city he was hungry. And seeing a certain fig-tree by the wayside, he came to it, and found nothing on it but leaves only, and he said to it: "May no fruit grow on thee henceforward for ever." And immediately the fig tree withered away.

And they come to Jerusalem. And when he was entered

into the temple, he began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the chairs of them that sold doves. And he suffered not that any man should carry a vessel through the temple: And he taught, saying to them: "Is it not written, *My house shall be called the house of prayer to all nations?* But you have made it a den of thieves." Which when the chief priests and the scribes had heard, they sought how they might destroy him. For they feared him, because the whole multitude was in admiration at his doctrine. And when evening was come, he went forth out of the city.

And when they passed by in the morning, they saw the fig-tree dried up from the roots. And Peter remembering, said to him: "Rabbi, behold the fig-tree, which thou didst curse, is withered away." And Jesus answering saith to them: "Have the faith of God. Amen, I say to you, that whosoever shall say to this mountain, 'Be thou removed and be cast into the sea,' and shall not stagger in his heart, but believe, that whatsoever he saith shall be done: it shall be done unto him. Therefore I say unto you, all things, whatsoever you ask when ye pray, believe that you shall receive: and they shall come unto you. And when you shall stand to pray: forgive, if you have aught against any man; that your Father also, who is in heaven, may forgive you your sins. But if you will not forgive, neither will your Father that is in heaven, forgive you your sins."

CHAPTER XXXIII.

AND it came to pass on one of the days, as he was teaching the people in the temple and preaching the gospel, the chief priests and the scribes with the ancients met together. And spoke to him, saying: "Tell us, by what authority dost thou do these things? or: Who is he that hath given thee this authority?" And Jesus answering, said to them: "I will also ask you one thing. Answer me: The baptism of John, was it from heaven, or of men?" But they thought within themselves, saying: If we shall say, 'From heaven,' he will say: 'Why then did you not believe him?' But if we say, 'Of men,' the whole people will stone us: for they are persuaded that John was a prophet.

And they answered that they knew not whence it was. And Jesus said to them: "Neither do I tell you by what authority I do these things.

But what think you? A certain man had two sons, and coming to the first, he said: 'Son, go work to-day in my vineyard.' And he answering, said: 'I will not.'

But afterwards, being moved to repentance, he went. And coming to the other, he said in like manner. And he answering, said: 'I go, Sir,' and he went not: Which of the two did the father's will?" They say to him: "The first." Jesus said to them: "Amen, I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice and you

did not believe him. But the publicans and the harlots believed him: but you seeing it, did not even afterwards repent, that you might believe him.

Hear ye another parable: There was a man a householder who planted a vineyard, and made a hedge round about it, and dug in it a press, and built a tower, and let it out to husbandmen: and went into a strange country. And when the time of the fruits drew nigh, he sent his servants to the husbandmen that they might receive the fruits thereof. And the husbandmen laying hands on his servants, beat one, and killed another, and stoned another.

Again he sent other servants more than the former: and they did to them in like manner. And last of all he sent to them his son, saying: 'They will reverence my son.' But the husbandmen seeing the son, said among themselves: 'This is the heir, let us kill him, and we shall have his inheritance.' And taking him they cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do to these husbandmen?"

They say to him: "He will bring those evil men to an evil end: and will let out his vineyard to other husbandmen, that shall render him the fruit in due season." Jesus saith to them: "Have you never read in the Scriptures: *The stone which the builders rejected, the same is become the head of the corner?*

By the Lord this has been done, and it is wonderful in our eyes. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof. And whosoever shall fall on this

stone, shall be broken: but on whomsoever, it shall fall, it shall grind him to powder.”

And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them. And seeking to lay hands on him, they feared the multitudes: because they held him as a prophet.

And Jesus answering, spoke again in parables to them, saying: “The kingdom of heaven is likened to a king, who made a marriage for his son. And he sent his servants, to call them that were invited to the marriage: and they would not come. Again he sent other servants, saying: ‘Tell them that were invited: Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage.’ But they neglected and went their ways, one to his farm and another to his merchandise. And the rest laid hands on his servants, and having treated them contumeliously put them to death.

But when the king had heard of it, he was angry, and sending his armies, he destroyed those murderers, and burnt their city. Then he saith to his servants: ‘The marriage indeed is ready: but they that were invited, were not worthy. Go ye therefore into the highways: and as many as you shall find, call to the marriage.’ And his servants going forth into the ways, gathered together all that they found, both bad and good: and the marriage was filled with guests.

And the king went in to see the guests: and he saw there a man who had **not** on a wedding garment. And he saith to him: ‘Friend, how camest thou in hither not having on a wedding garment?’ But he was silent. Then the king said

to the waiters: 'Bind his hands and feet, and cast him into the exterior darkness:' there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

Then the Pharisees going, consulted among themselves how to ensnare him in his speech. And they sent to him their disciples with the Herodians, saying: "Master, we know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man: for thou dost not regard the person of men. Tell us therefore what dost thou think, is it lawful to give tribute to Cæsar, or not?" But Jesus knowing their wickedness, said: "Why do you tempt me, ye hypocrites? Shew me the coin of the tribute." And they offered him a penny. And Jesus saith to them: "Whose image and inscription is this?" They say to him, "Cæsar's." Then he saith to them: "Render therefore to Cæsar the things that are Cæsar's: and to God, the things that are God's." And hearing this, they wondered, and leaving him went their ways.

That day there came to him the Sadducees, who say there is no resurrection: and asked him, saying: "Master, Moses said, if a man die having no son, his brother shall marry his wife, and raise up issue to his brother. Now there were with us seven brethren: and the first having married a wife, died; and not having issue, left his wife to his brother. In like manner the second, and the third, and so on to the seventh. And last of all the woman died also. At the resurrection therefore whose wife of the the seven shall she be? for they all had her." And Jesus answering, said to them: "You err, not knowing the Scriptures nor the power of

God. For in the resurrection they shall neither marry nor be married: but shall be as the angels of God in heaven. And concerning the resurrection of the dead, have you not read that which was spoken by God saying to you: *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living." And the multitudes hearing it, were in admiration at his doctrine.

And there came one of the scribes that had heard them reasoning together, and seeing that he had answered them well, asked him which was the first commandment of all. And Jesus answered him: "*The first commandment of all is: Hear, O Israel: the Lord thy God is one God. And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.*

This is the first commandment. And the second is like to it. *Thou shalt love thy neighbour as thyself.* There is no other commandment greater than these." And the scribe said to him: "Well, Master, thou hast said in truth that there is one God, and there is no other besides him. And that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with the whole strength: and to love one's neighbour as oneself, is a greater thing than all holocausts and sacrifices." And Jesus seeing that he had answered wisely, said to him: "Thou art not far from the kingdom of God." And no man after that durst ask him any question.

And Jesus answering said, teaching in the temple: "How do the scribes say, that Christ is the son of David?

For David himself saith by the Holy Ghost: *The Lord said to my Lord: Sit on my right hand until I make thy enemies thy footstool.* David therefore himself calleth him Lord, and whence is he then his son?" And a great multitude heard him gladly.

CHAPTER XXXIV.

THEN Jesus spoke to the multitudes and to his disciples, saying: "The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do: but according to their works do ye not: for they say, and do not. For they bind heavy and insupportable burdens: and lay them on men's shoulders: but with a finger of their own they will not move them.

And all their works they do for to be seen of men. For they make their phylacteries broad and enlarge their fringes. And they love the first places at feasts, and the first chairs in the synagogues, and salutations in the market-place, and to be called by men, Rabbi. But be not you called Rabbi. For one is your Master, and all you are brethren. And call none your father, upon earth: for one is your Father, who is in heaven. Neither be ye called masters: for one is your master, Christ. He that is the greatest among you shall be your servant. And whosoever shall exalt himself, shall be humbled: and he that humble himself shall be exalted.

But wo to you scribes and Pharisees, hypocrites: because you shut the kingdom of heaven against men, for you yourselves do not enter in, and those that are going in, you suffer not to enter.

Wo to you scribes and Pharisees, hypocrites: because

you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment.

Wo to you scribes and Pharisees hypocrites: because you go round about the sea and the land to make one proselyte: and when he is made, you make him the child of hell twofold more than yourselves.

Wo to you blind guides, that say: whosoever shall swear by the temple, it is nothing: but he that shall swear by the gold of the temple is a debtor. Ye foolish and blind: for whether is greater, the gold or the temple that sanctifieth the gold? And whosoever shall swear by the altar it is nothing: but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind: for whether is greater, the gift, or the altar, that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it: and whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it, and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

Wo to you scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat and swallow a camel.

Wo to you scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish: but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean.

Wo to you scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones, and of all filthiness. So you also outwardly indeed, appear to men just: but inwardly you are full of hypocrisy and iniquity.

Wo to you scribes and Pharisees, hypocrites, that build the sepulchres of the prophets and adorn the monuments of the just. And say: 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore you are witnesses against yourselves, that you are the sons of them that killed the prophets. Fill ye up then the measure of your fathers.

You serpents, generation of vipers, how will you flee from the judgment of hell? Therefore behold I send to you prophets, and wise men and scribes: and some of them you will put to death and crucify, and some you will scourge in your synagogues, and persecute from city to city: That upon you may come all the just blood that hath been shed upon the earth, from the blood of Abel the just, even unto the blood of Zacharias, the son of Barachias, whom you killed between the temple and the altar. Amen, I say to you, all these things shall come upon this generation.

Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered together thy children, as the hen doth gather her chickens under her wings, and thou wouldst not? Behold, your house shall be left to you, desolate. For I say to you, you shall not see me henceforth till you

say: 'Blessed is he that cometh in the name of the Lord.'"

And Jesus sitting over against the treasury, beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow, and she cast in two mites, which make a farthing. And calling his disciples together, he saith to them: "Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury. For all they did cast in of their abundance; but she of her want cast in all she had, even her whole living."

And some saying of the temple, that it was adorned with goodly stones and gifts, he said: "These things which you see, the days will come in which there shall not be left a stone upon a stone that shall not be thrown down." And they asked him, saying: "Master, when shall these things be; and what shall be the sign when they shall begin to come to pass?"

Who said: "Take heed you be not seduced; for many will come in my name saying, 'I am he:' and the time is at hand: go ye not therefore after them. And when you shall hear of wars and seditions, be not terrified: these things must first come to pass, but the end is not yet presently." Then he said to them: "Nation shall rise against nation, and kingdom against kingdom. And there shall be great earthquakes in divers places, and pestilences and famines, and terrors from heaven, and there shall be great signs. But before all these things, they will lay their hands on you and persecute you, delivering you up to the synagogues, and into prisons, dragging you before kings, and governors for

my name's sake. And it shall happen unto you for a testimony. Lay it up therefore in your hearts, not to meditate before how you shall answer. For I will give you a mouth and wisdom, which all your adversaries shall not be able to resist and gainsay. And you shall be betrayed by your parents and brethren, and kinsmen and friends: and some of you they will put to death. And you shall be hated by all men for my name's sake: but a hair of your head shall not perish. In your patience you shall possess your souls.

And when you shall see Jerusalem compassed about with an army: then know that the desolation thereof is at hand. Then let those who are in Judea flee to the mountains: and those who are in the midst thereof, depart out: and those who are in the countries, not enter into it. For these are days of vengeance, that all things may be fulfilled that are written. But wo to them that are with child, and give suck in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword: and shall be led away captives into all nations: and Jerusalem shall be trodden down by the Gentiles: till the times of the nations be fulfilled.

And there shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves.

Men withering away for fear, and expectation for what shall come upon the whole world. For the powers of heaven shall be moved: and then they shall see the Son of

man coming in a cloud with great power and majesty.

But when these things begin to come to pass, look up and lift up your heads: because your redemption is at hand."

And he spoke to them a similitude: "See the fig-tree, and all the trees, When they now shoot forth their fruit, you know that summer is nigh. So you also when you shall see these things come to pass, know that the kingdom of God is at hand. Amen, I say to you, this generation shall not pass away, till all things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.

But of that day or hour no man knoweth, neither the angels in heaven nor the Son, but the Father. Take ye heed, watch and pray. For ye know not when the time is. Even as a man who going into a far country, left his house; and gave authority to his servants over every work, and commanded the porter to watch. Watch ye therefore (for you know not when the lord of the house cometh: at even, or at midnight, or at the cock crowing, or in the morning). Lest coming on a sudden, he find you sleeping. And what I say to you, I say to all: Watch.

Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom and the bride. And five of them were foolish, and five wise. But the five foolish, having taken their lamps, did not take oil with them: but the wise took oil in their vessels with the lamps. And the bridegroom tarrying, they all slumbered and slept. And at midnight there was a cry made: 'Behold the bridegroom cometh, go ye forth to meet him.'

Then all those virgins arose and trimmed their lamps. And the foolish said to the wise: 'Give us of your oil, for our lamps are gone out.' The wise answered, saying: 'Lest perhaps there be not enough for us and for you, go you rather to them that sell, and buy for yourselves.' Now whilst they went to buy, the bridegroom came: and they that were ready, went in with him to the marriage, and the door was shut. But at last come also the other virgins, saying: 'Lord, Lord, open to us.' But he answering said: 'Amen, I say to you, I know you not.' Watch ye therefore, because you know not the day nor the hour.

For even as a man going into a far country called his servants, and delivered to them his goods. And to one he gave five talents, and to another two, and to another one, to every one according to his proper ability, and immediately he took his journey. And he that had received the five talents, went his way, and traded with the same, and gained other five. And in like manner he that had received the two, gained other two. But he that had received the one, going his way digged into the earth, and hid his lord's money.

But after a long time the lord of those servants came, and reckoned with them. And he that had received the five talents coming, brought other five talents, saying: 'Lord, thou didst deliver to me five talents, behold I have gained other five over and above.' His lord said to him: 'Well done, good and faithful servant, because thou hast been faithful over a few things, I will place thee over many

things: enter thou into the joy of thy lord.' And he also that had received the two talents came and said: 'Lord, thou deliveredst two talents to me: behold I have gained other two.' His lord said to him: 'Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things, enter thou into the joy of thy lord.' But he that had received the one talent, came and said: 'Lord, I know that thou art a hard man: thou reapest where thou hast not sown, and gathereest where thou hast not strewed. And being afraid I went and hid thy talent in the earth: behold here thou hast that which is thine.' And his lord answering, said to him: 'Wicked and slothful servant, thou knewest that I reap where I sow not, and gather where I have not strewed: thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with usury. Take ye away therefore the talent from him, and give it him that hath ten talents.' For to everyone that hath shall be given, and he shall abound; but from him that hath not, that also which he seemeth to have, shall be taken away. And the unprofitable servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.

And when the Son of man shall come in his majesty, and all the angels with him, then shall he sit upon the seat of his majesty: and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats: and he shall set the sheep on his right hand, but the goats on

his left. Then shall the king say to them that shall be on his right hand: 'Come, ye blessed of my Father, possess you the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me to eat: I was thirsty and you gave me to drink: I was a stranger, and you took me in: Naked and you covered me: sick, and you visited me: I was in prison and you came to me.'

Then shall the just answer him, saying: 'Lord, when did we see thee hungry, and fed thee: thirsty, and gave thee drink? And when did we see thee a stranger, and took thee in? or naked and covered thee? Or when did we see thee sick or in prison, and came to thee?' And the king answering, shall say to them: 'Amen, I say to you, as long as you did it to one of these my least brethren, you did it to me.'

Then He shall say to them also that shall be on his left hand: 'Depart from me, you cursed, into everlasting fire which was prepared for the devil and his angels. For I was hungry, and you gave me not to eat: I was thirsty, and you gave me not to drink. I was a stranger, and you took me not in: naked, and you covered me not: sick and in prison, and you did not visit me.'

Then they also shall answer him, saying: 'Lord when did we see thee hungry or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' Then he shall answer them, saying: 'Amen, I say to you, as long as you did it not to one of these least, neither did you do it to me.' And these shall go into everlasting punishment: but the just, into life everlasting."

CHAPTER XXXV.

NOW there were certain Gentiles among them who came up to adore on the festival day. These therefore came to Philip, who was of Bethsaida of Galilee, and desired him, saying: "Sir, we would see Jesus."

Philip cometh and telleth Andrew. Again Andrew and Philip told Jesus. But Jesus answered them saying: "The hour is come, that the Son of man should be glorified.

Amen, amen, I say to you, unless the grain of wheat falling into the ground die; itself remaineth alone. But if it die, it bringeth forth much fruit. He that loveth his life shall lose it: and he that hateth his life in this world, keepeth it unto life eternal. If any man minister to me, let him follow me: and where I am, there also shall my minister be. If any man minister to me, him will my Father honour. Now is my soul troubled. And what shall I say? Father, save me from this hour. But for this cause I came unto this hour. Father, glorify thy name."

A voice therefore came from heaven: "I have both glorified it, and will glorify it again." The multitude therefore that stood and heard, said that it thundered. Others said: an Angel spoke to him. Jesus answered and said: "This voice came not because of me, but for your sakes. Now is the judgment of the world: now shall the prince of this world be cast out. And I if I be lifted up from

the earth, will draw all things to myself." (Now this he said, signifying what death he should die.) The multitude answered him: "We have heard out of the law, that Christ abideth forever; and how sayest thou: 'The Son of man must be lifted up?' Who is this Son of man?" Jesus therefore said to them: "Yet a little while, the light is among you. Walk whilst you have the light, that the darkness overtake you not. And he that walketh in darkness, knoweth not whither he goeth. Whilst you have the light, believe in the light, that you may be the children of light."

These things Jesus spoke, and he went away, and hid himself from them. And whereas he had done so many miracles before them, they believed not in him: that the saying of Isaias the prophet might be fulfilled, which he said: *Lord, who hath believed our hearing? and to whom hath the arm of the Lord been revealed?* Therefore they could not believe, because Isaias said again: *He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.* These things said Isaias, when he saw his glory and spoke of him. However, many of the chief men also believed in him: but because of the Pharisees they did not confess him, that they might not be cast out of the synagogue. For they loved the glory of men, more than the glory of God.

But Jesus cried, and said: "He that believeth in me, doth not believe in me, but in him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world; that whosoever believeth in me,

may not remain in darkness. And if any man hear my words, and keep them not, I do not judge him: for I came not to judge the world, but to save the world. He that despiseth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father who sent me, he gave me commandment what I should say, and what I should speak. And I know that his commandment is life everlasting. The things therefore that I speak; even as the Father said unto me, so do I speak."

And in the daytime he was teaching in the temple; but at night going out he abode in the mount that is called Olivet. And all the people came early in the morning to him in the temple to hear him.

And it came to pass, when Jesus had ended all these words, he said to his disciples: "You know that after two days shall be the pasch, and the Son of man shall be delivered up to be crucified." Then were gathered together the chief priests and the ancients of the people into the court of the high priest, who was called Caiphas. And they consulted together that by subtilty they might apprehend Jesus, and put him to death. But they said: "Not on the festival day, lest perhaps, there should be a tumult among the people."

Then went one of the twelve, who was called Judas Iscariot, to the chief priests, and said to them: "What will you give me, and I will deliver him unto you?" But they appointed him thirty pieces of silver. And from thenceforth he sought opportunity to betray him.

CHAPTER XXXVI.

NOW on the first day of the unleavened bread, when they sacrificed the pasch, the disciples say to him: "Whither wilt thou that we go, and prepare for thee to eat the pasch?" And he sendeth two of his disciples, and saith to them: "Go ye into the city: and there shall meet you a man carrying a pitcher of water, follow him: and whithersoever he shall go in, say to the master of the house: 'The master saith, where is my refectory, where I may eat the pasch with my disciples?' And he will shew you a large dining room furnished, and there prepare ye for us." And his disciples went their way, and came into the city; and they found as he had told them, and they prepared the pasch.

And there was also a strife amongst them, which of them should seem to be greater. And he said to them: "The kings of the Gentiles lord it over them; and they that have power over them, are called beneficent. But you not so. but he that is the greater among you, let him become as the younger: and he that is the leader, as he that serveth: For which is greater, he that sitteth at table, or he that serveth? Is not he that sitteth at table? but I am in the midst of you as he that serveth: and you are they who have continued with me in my temptations. And I dispose to you, as my Father hath disposed to me a kingdom: That you may eat and drink at my table in my kingdom

and may sit upon thrones judging the twelve tribes of Israel."

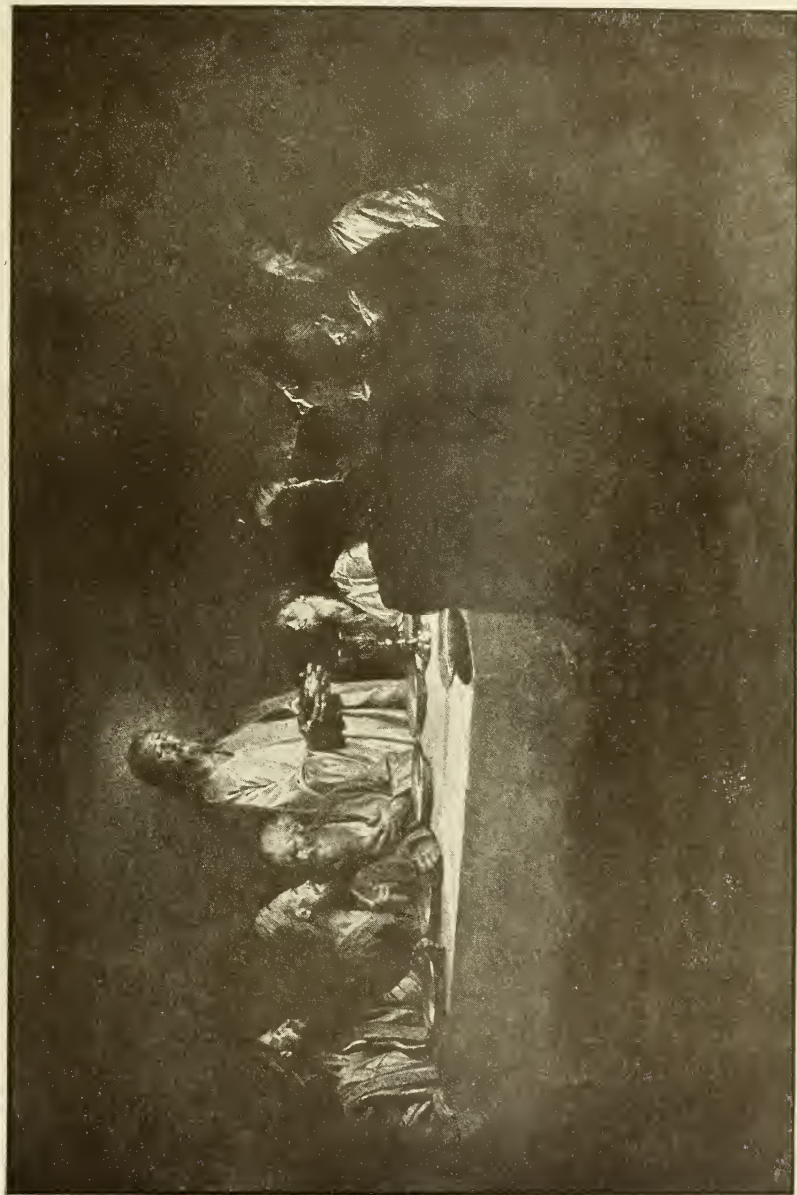
But when it was evening, he sat down with his twelve disciples.

Before the festival day of the pasch, Jesus knowing that his hour was come, that he should pass out of this world to the Father: having loved his own who were in the world, he loved them unto the end. And when supper was done, (the devil having now put into the heart of Judas Iscariot the son of Simon, to betray him,) knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God. He riseth from supper, and layeth aside his garments, and having taken a towel, girded himself. After that he putteth water into a basin, and began to wash the feet of the disciples, and to wipe them with the towel wherewith he was girded. He cometh therefore to Simon Peter. And Peter said to Him: "Lord, dost thou wash my feet?" Jesus answered, and said to him: "What I do, thou knowest not now, but thou shalt know hereafter." Peter said to him: "Thou shalt never wash my feet." Jesus answered him: "If I wash thee not, thou shalt have no part with me." Simon Peter saith to him: "Lord, not only my feet, but also my hands and my head." Jesus saith to him: "He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean; but not all." For he knew who he was that would betray him; therefore he said: "You are not all clean."

Then after he had washed their feet, and taken his garments, being sat down again, he said to them: "Know

you what I have done to you? You call me Master, and Lord: and you say well, for so I am. If then I, being your Lord and Master, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that as I have done to you, so you do also. Amen, amen, I say to you: The servant is not greater than his lord: neither is the apostle greater than he that sent him. If you know these things, you shall be blessed if you do them.

I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, *He that eateth bread with me; shall lift up his heel against me.* At present I tell you, before it come to pass: that when it shall come to pass, you may believe that I am he. Amen, amen, I say to you, he that receiveth whomsoever I send, receiveth me: and he that receiveth me; receiveth him that sent me." When Jesus had said these things, he was troubled in spirit: and he testified, and said: "Amen, amen, I say to you, one of you shall betray me." The disciples therefore looked one upon another, doubting of whom he spoke. Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. Simon Peter therefore beckoned to him, and said to him: "Who is it of whom he speaketh?" He therefore leaning on the breast of Jesus saith to him: "Lord who is it?" Jesus answered: "He it is to whom I shall reach bread dipped." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him. And Jesus said to him: "That which thou dost, do quickly." Now



THE LAST SUPPER.

no man at the table knew to what purpose he said this unto him. For some thought, because Judas had the purse, that Jesus had said to him: Buy those things which we have need of for the festival day: or that he should give something to the poor. He therefore having received the morsel, went out immediately. And it was night. When he therefore was gone out Jesus said: "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also will glorify him in himself: and immediately will he glorify him. Little children, yet a little while I am with you. You shall seek me, and as I said to the Jews: Whither I go, you cannot come: so I say to you now. A new commandment I give unto you that you love one another, as I have loved you, that you also love one another. By this shall all men know that you are my disciples, if you have love one for another."

And whilst they were at supper, Jesus took bread and blessed, and broke: and gave to his disciples, and said: "Take ye, and eat: This is my body." And taking the chalice he gave thanks: and gave to them, saying: "Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it with you new, in the kingdom of my Father."

Simon Peter saith to him: "Lord, whither goest thou?" Jesus answered: "Whither I go, thou canst not follow me now, but thou shalt follow hereafter." Peter saith to him: "Why cannot I follow thee now? I will lay down

my life for thee." Jesus answered him: "Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock shall not crow, till thou deny me thrice."

And he said to them: "When I sent you without purse and scrip and shoes, did you want anything?" But they said: "Nothing." Then said he unto them: "But now he that hath a purse, let him take it, and likewise a scrip : and he that hath not, let him sell his coat, and buy a sword. For I say to you, that this that is written, must yet be fulfilled in me, *and with the wicked was he reckoned*. For the things concerning me have an end." But they said: "Lord, behold here are two swords." And he said to them: "It is enough.

Let not your heart be troubled. You believe in God, believe also in me. In my Father's house there are many mansions. If not, I would have told you, that I go to prepare a place for you. And if I shall go, and prepare a place for you: I will come again, and will take you to myself, that where I am, you also may be. And whither I go you know, and the way you know."

Thomas saith to him: "Lord, we know not whither thou goest, and how can we know the way?" Jesus saith to him: "I am the way, and the truth, and the life. No man cometh to the Father but by me. If you had known me, you would without doubt have known my Father also; and from henceforth you shall know him, and you have seen him."

Philip saith to him: "Lord, shew us the Father, and it is enough for us." Jesus saith to him: "So long a time

have I been with you: and have you not known me? Philip, he that seeth me, seeth the Father also. How sayest thou, shew us the Father? Do you not believe, that I am in the Father, and the Father in me? The words that I speak to you, I speak not of myself. But the Father who abideth in me, he doth the works. Believe you not that I am in the Father, and the Father in me? Otherwise believe for the very works' sake.

Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do. Because I go to the Father: and whatsoever you shall ask the Father in my name, that will I do: that the Father may be glorified in the Son. If you shall ask me anything in my name, that I will do. If you love me, keep my commandments. And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him: because he shall abide with you, and shall be in you.

I will not leave you orphans: I will come to you. Yet a little while: and the world seeth me no more. But you see me: because I live, and you shall live. In that day you shall know that I am in my Father, and you in me, and I in you. He that hath my commandments, and keepeth them: he it is that loveth me. And he that loveth me, shall be loved of my Father: and I will love him, and will manifest myself to him." Judas saith to him, not the Iscariot: "Lord, how is it, that thou wilt manifest thyself

to us, and not to the world?" Jesus answered, and said to him: "If any one love me, he will keep my word, and my Father will love him, and we will come to him, and will make our abode with him: He that loveth me not, keepeth not my words. And the word which you have heard is not mine; but the Father's who sent me.

These things have I spoken to you, abiding with you. But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you. Peace I leave with you, my peace I give unto you: not as the world giveth, do I give unto you. Let not your heart be troubled, nor let it be afraid. You have heard that I said to you: I go away and I come unto you. If you loved me, you would indeed be glad, because I go to the Father: for the Father is greater than I. And now I have told you before it come to pass: that when it shall come to pass you may believe. I will not now speak many things with you. For the prince of this world cometh, and in me he hath not anything. But that the world may know that I love the Father: and as the Father hath given me commandment, so do I. Arise let us go hence."

And a hymn being said, they went out unto Mount Olivet.

CHAPTER XXXVIII.

I AM the true vine; and my Father is the husbandman. Every branch in me, that beareth not fruit, he will take away: and every one that beareth fruit, he will purge it, that it may bring forth more fruit. Now you are clean by reason of the word which I have spoken to you. Abide in me: and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If anyone abide not in me: he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples.

As the Father hath loved me, I also have loved you. Abide in my love. If you keep my commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love. These things I have spoken to you, that my joy may be in you, and your joy may be filled. This is my commandment, that you love one another, as I have loved you. Greater love than this, no man hath, that a man lay down his life for his

friends. You are my friends, if you do the things that I command you, I will not now call you servants: for the servant knoweth not what his lord doth. But I have called you friends: Because all things whatsoever I have heard of my Father, I have made known to you. You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain: that whatsoever you shall ask of the Father in my name, he may give it you.

These things I command you, that you love one another. If the world hate you, know you that it hath hated me before you. If you had been of the world; the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember my word that I said to you. The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also. But all these things they will do to you for my name's sake: because they know not him that sent me. If I had not come, and spoken to them, they would not have sin: but now they have no excuse for their sin. He that hateth me, hateth my Father also. If I had not done among them the works that no other man hath done, they would not have sin: but now they have both seen and hated both me and my Father. But that the word may be fulfilled which is written in their law: *They have hated me without cause.* But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he

shall give testimony of me. And you shall give testimony because you are with me from the beginning.

These things have I spoken to you, that you may not be scandalized. They will put you out of the synagogues: yea, the hour cometh, that whosoever killeth you, will think that he doth a service to God. And these things they will do to you, because they have not known the Father nor me.

But these things I have told you, that when the hour shall come, you may remember that I told you of them. But I told you not these things from the beginning, because I was with you. And now I go to him that sent me, and none of you asketh me: 'Whither goest thou?' But because I have spoken these things to you, sorrow hath filled your heart. But I tell you the truth: it is expedient to you that I go; for if I go not, the Paraclete will not come to you: but if I go, I will send him to you. And when he is come, he will convince the world of sin, and of justice, and of judgment. Of sin: because they believed not in me. And of justice: because I go to the Father; and you shall see me no longer. And of judgment: because the prince of this world is already judged.

I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth. For he shall not speak of himself: but what things soever he shall hear, he shall speak: and the things that are to come, he shall shew you. He shall glorify me; because he shall receive of mine, and shall shew it to you. All things whatsoever the Father hath,

are mine. Therefore I said, he shall receive of mine, and shew it to you. A little while and now you shall not see me: and again a little while, and you shall see me: because I go to the Father.”

Then some of his disciples said one to another: “What is this that he saith to us: ‘A little while, and you shall not see me: and again a little while and you shall see me, and because I go to the Father’?” They said therefore: “What is this that he saith, ‘A little while’? we know not what he speaketh.” And Jesus knew that they had a mind to ask him: and he said to them: “Of this do you inquire among yourselves, because I said: A little while, and you shall not see me: and again a little while, and you shall see me? Amen, amen, I say to you, that you shall lament and weep, but the world shall rejoice: and you shall be made sorrowful, but your sorrow shall be turned into joy. A woman, when she is in labour, hath sorrow, because her hour is come: but when she hath brought forth the child, she remembereth no more the anguish, for joy that a man is born into the world. So also you now indeed have sorrow, but I will see you again, and your heart shall rejoice; and your joy no man shall take from you. And in that day you shall not ask me anything. Amen, amen, I say to you: if you ask the Father anything in my name, he will give it you. Hitherto you have not asked anything in my name. Ask, and you shall receive; that your joy may be full. These things I have spoken to you in proverbs: The hour cometh when I will no more speak to you in proverbs, but will shew you plainly of the Father. In that day you shall ask in my name:

and I say not to you, that I will ask the Father for you. For the Father himself loveth you, because you have loved me, and have believed that I came out from God; I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father."

His disciples say to him: "Behold now thou speakest plainly, and speakest no proverb. Now we know that thou knowest all things, and thou needest not that any man should ask thee. By this we believe that thou comest forth from God." Jesus answered them: "Do you now believe? Behold the hour cometh, and it is now come, that you shall be scattered every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me. These things I have spoken to you, that in me you may have peace. In the world you shall have distress: but have confidence, I have overcome the world."

These things Jesus spoke, and lifting up his eyes to heaven, he said: "Father, the hour is come, glorify the Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he may give eternal life to all whom thou hast given him. Now this is eternal life: That they may know thee, the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do: and now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee.

I have manifested thy name to the men whom thou hast given me out of the world. Thine they were, and to me thou gavest them: and they have kept thy word. Now

they have known that all things which thou hast given me, are from thee: because the words which thou gavest me I have given to them: and they have received them, and have known in very deed that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them whom thou hast given me: because they are thine: And all my things are thine, and thine are mine: and I am glorified in them. And now I am not in the world, and these are in the world, and I come to thee.

Holy Father, keep them in thy name, whom thou hast given me: that they may be one, as we also are. While I was with them, I kept them in thy name. Those whom thou gavest me have I kept: and none of them is lost, but the son of perdition, that the Scripture may be fulfilled. And now I come to thee: and these things I speak in the world, that they may have my joy filled in themselves. I have given them thy word, and the world hath hated them, because they are not of the world: as I also am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil. They are not of the world as I also am not of the world. Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I also have sent them into the world. And for them do I sanctify myself; that they also may be sanctified in truth.

And not for them only do I pray, but for them also who through their word shall believe in me: That they all may be one, as thou, Father, in me, and I in thee: that they

also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one. I in them, and thou in me. That they may be made perfect in one: and the world may know that thou hast sent me, and hast loved them, as thou hast also loved me. Father, I will that where I am, they also whom thou hast given me may be with me: that they may see my glory which thou hast given me, because thou hast loved me before the creation of the world. Just Father, the world hath not known thee: but I have known thee; and these have known, that thou hast sent me. And I have made known thy name to them, and will make it known; that the love, wherewith thou hast loved me, may be in them, and I in them."

When Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples.

And when he was come to the place, he said to them: "Pray, lest you enter into temptation." And he was withdrawn away from them a stone's cast: and kneeling down he prayed, saying: "Father, if thou wilt, remove this chalice from me. But yet not my will but thine be done." And there appeared to him an angel from heaven, strengthening him. And being in agony, he prayed the longer. And His sweat became as drops of blood trickling down upon the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. And he said to them: "Why sleep you? Arise, pray, lest you enter into temptation."

And Judas also, who betrayed him, knew the place: because Jesus had often resorted thither together with his disciples. Judas therefore having received a band of soldiers, and servants, from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said to them: "Whom seek ye?" They answered him: "Jesus of Nazareth." Jesus saith to them: "I am he." And Judas also, who betrayed him, stood with them. As soon therefore as he said to them: "I am he," they went backward, and fell to the ground. Again therefore he asked them: "Whom seek ye?" And they said: "Jesus of Nazareth." Jesus answered, "I have told you, that I am he. If therefore you seek me, let these go their way." That the word might be fulfilled, which he said: *Of them whom thou hast given me, I have not lost anyone.*

Then Simon Peter having a sword, drew it; and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: "Put up thy sword into thy scabbard. The chalice which my Father hath given me, shall I not drink it?"

Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him: and they led him away to Annas first, for he was father-in-law to Caiphas, who was high priest of that year. Now Caiphas was he who had given the counsel to the Jews, that it was expedient that one man should die for the people.

The high priest therefore asked Jesus of his disciples,

and of his doctrine. Jesus answered him: "I have spoken openly to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said." And when he had said these things, one of the servants standing by gave Jesus a blow, saying: "Answerest thou the high priest so?" Jesus answered him: "If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?"

And Annas sent him bound to Caiphas, the high-priest. But they holding Jesus led him to Caiphas, the high-priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even to the court of the high-priest. And going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death: And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses; and they said: "This man said: 'I am able to destroy the temple of God, and after three days to rebuild it.'" And the high priest rising up, said to him: "Answerest thou nothing to the things which these witness against thee?" But Jesus held his peace. And the high priest said to him: "I adjure thee by the living God, that thou tell us if thou be the Christ, the Son of God." Jesus saith to him: "Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of

heaven." Then the high priest rent his garments, saying: "He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy. What think you?" But they answering said: "He is guilty of death."

And when they had kindled a fire in the midst of the hall, and were sitting about it, Peter was in the midst of them. Whom when a certain servantmaid had seen sitting at the light, and had earnestly beheld him, she said: "This man also was with him." But he denied him, saying. "Woman, I know him not." And after a little while another seeing him, said: "Thou also art one of them." But Peter said: "O man, I am not." And after the space as it were of one hour, another certain man affirmed, saying: "Of a truth, this man was also with him: for he is also a Galilean." And Peter said: "Man, I know not what thou sayest." And immediately as he was yet speaking, the cock crew. And the Lord turning looked on Peter. And Peter remembered the word of the Lord, as he had said: "Before the cock crow, thou shalt deny me thrice." And Peter going out wept bitterly.

Then they did spit in his face, and buffeted him, and others struck his face with the palms of their hands, saying: "Prophecy unto us, O Christ; who is he that struck thee?"

And as soon as it was day, the ancients of the people, and the chief priests, and the scribes came together, and they brought him into their council, saying: "If thou be the Christ, tell us." And he said to them: "If I shall tell

you, you will not believe me: And if I shall also ask you, you will not answer me, nor let me go.

But hereafter the Son of man shall be sitting on the right hand of the power of God." Then said they all: "Art thou then the Son of God?" Who said: "You say that I am." And they said: "What need we any further testimony? For we ourselves have heard it from his own mouth."

Then Judas, who betrayed him, seeing that he was condemned; repenting himself, brought back the thirty pieces of silver to the chief priests and ancients. Saying: "I have sinned, in betraying innocent blood." But they said: "What is that to us? look thou to it." And casting down the pieces of silver in the temple, he departed: and went and hanged himself with an halter. But the chief priests having taken the pieces of silver, said: "It is not lawful to put them into the corbona, because it is the price of blood." And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day.

Then was fulfilled that which was spoken by Jeremias, the prophet, saying: *And they took the thirty pieces of silver, the price of him that was prized, whom they prized of the children of Israel. And they gave them unto the potter's field, as the Lord appointed to me.*

CHAPTER XXXIX.

THEN they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the pasch. Pilate therefore went out to them, and said: "What accusation bring you against this man?" They answered and said to him: "If he were not a malefactor, we would not have delivered him up to thee." Pilate therefore said to them: "Take him you, and judge him according to your law." The Jews therefore said to him: "It is not lawful for us to put any man to death." That the word of Jesus might be fulfilled which he said, signifying what death he should die.

Pilate therefore went into the hall again, and called Jesus, and said to him: "Art thou the king of the Jews?" Jesus answered: "Sayest thou this thing of thyself, or have others told it thee of me?" Pilate answered: "Am I a Jew? Thy own nation and the chief priests have delivered thee up to me: what hast thou done?" Jesus answered: "My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence." Pilate therefore said to him: "Art thou a king then?" Jesus answered: "Thou sayest, that I am a king. For this was I born, and for this came I into

the world: that I should give testimony to the truth. Every-one that is of the truth, heareth my voice." Pilate saith to him: "What is truth?" And when he said this he went out again to the Jews, and saith to them: "I find no cause in him."

But Pilate hearing Galilee, asked if the man were of Galilee? And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod seeing Jesus, was very glad, for he was desirous of a long time to see him, because he had heard many things of him: and he hoped to see some sign wrought by him.

And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought: and mocked him, putting on him a white garment, and sent him back to Pilate. And Herod and Pilate were made friends that same day: for before they were enemies one to another.

Now upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: "Whom will you that I release to you, Barabbas, or Jesus that is called Christ?" For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: "Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him."

But the chief priests and ancients persuaded the people, that they should ask Barabbas, and make Jesus away. And the governor answering, said to them: "Whether will you of the two, to be released unto you?" But they said: "Barabbas." Pilate saith to them: "What shall I do then with Jesus that is called Christ?" They say all: "Let him be crucified." The governor said to them: "Why, what evil hath he done?" But they cried out the more, saying: "Let him be crucified."

And Pilate seeing that he prevailed nothing: but that rather a tumult was made: taking water washed his hands before the people, saying: "I am innocent of the blood of this just man; look you to it." And the whole people answering, said: "His blood be upon us, and upon our children." Then he released to them Barabbas, and having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor taking Jesus into the hall, gathered together unto him the whole band: And stripping him, they put a scarlet cloak about him. And platting a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: "Hail, king of the Jews." And spitting upon him, they took the reed, and struck his head.

Pilate therefore went forth again, and saith to them: "Behold I bring him forth unto you, that you may know that I find no cause in him." (Jesus therefore came forth bearing the crown of thorns, and the purple garment.) And he saith to them: "Behold the Man." When the chief priests therefore and the servants had seen him, they cried



ECCE HOMO! (BEHOLD THE MAN!)

out, saying: "Crucify him, crucify him." Pilate saith to them: "Take him you, and crucify him, for I find no cause in him." The Jews answered him: "We have a law, and according to the law he ought to die, because he made himself the Son of God." When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: "Whence art thou?" But Jesus gave him no answer. Pilate therefore saith to him: "Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee?" Jesus answered: "Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee, hath the greater sin."

And from thenceforth Pilate sought to release him. But the Jews cried out, saying: "If thou release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar." Now when Pilate had heard these words, he brought Jesus forth; and sat down in the judgment seat, in the place that is called Lithostrotos, and in Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: "Behold your king." But they cried out: "Away with him, away with him, crucify him." Pilate saith to them: "Shall I crucify your king?" The chief priests answered: "We have no king but Cæsar." Then therefore he delivered him to them to be crucified.

And as they led him away, they laid hold of one Simon of Cyrene, coming from the country; and they laid the cross on him to carry after Jesus.

And there followed him a great multitude of people, and of women who bewailed and lamented him. But Jesus turning to them said: "Daughters of Jerusalem, weep not over me, but weep for yourselves, and for your children. For behold the days shall come, wherein they will say: 'Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck.' Then shall they begin to say to the mountains: 'Fall upon us:' and to the hills: 'Cover us.' For if in the green wood they do these things, what shall be done in the dry?"

And there were also two other malefactors led with him to be put to death.

And when they were come to the place which is called Calvary, they crucified him there: and the robbers, one on the right and the other on the left. And Jesus said: "Father, forgive them, for they know not what they do." But they dividing his garments, cast lots.

And there was also a superscription written over him in letters of Greek, and Latin, and Hebrew: "This is the King of the Jews."

And they that passed by, blasphemed him, wagging their heads, and saying: "Vah, thou that destroyest the temple of God, and in three days buildest it up again: Save thyself, coming down from the cross." In like manner also the chief priests mocking said with the scribes, one to another: "He saved others, himself he cannot save. Let Christ the king of Israel come down now from the cross, that we may see and believe."

And one of those robbers who were hanged, blaspheme d

him, saying: "If thou be Christ, save thyself and us." But the other answering, rebuked him, saying: "Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds: but this man hath done no evil." And he said to Jesus: "Lord, remember me, when thou shalt come into thy kingdom." And Jesus said to him: "Amen, I say to thee, this day thou shalt be with me in paradise."

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother, and the disciple standing, whom he loved, he saith to his mother: "Woman, behold thy son." After that, he saith to the disciple: "Behold thy mother." And from that hour the disciple took her to his own.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour.

And about the ninth hour Jesus cried with a loud voice, saying: "Eli, Eli, lamma sabacthani?" that is, "My God, my God, why hast thou forsaken me?" And some that stood there and heard, said: "This man calleth Elias;" And immediately one of them running, took a sponge, and filled it with vinegar: and put it on a reed, and gave him to drink. And the others said: "Let be, let us see whether Elias will come to deliver him." And Jesus again crying with a loud voice, yielded up the ghost.

And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent.

Now the centurion and they that were with him watching Jesus, having seen the earth quake and the things that were done, were sore afraid, saying: "Indeed this was the Son of God." And there were there many women afar off, who had followed Jesus from Galilee, ministering unto him. Among whom was Mary Magdalen, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the Sabbath day (for that was a great Sabbath day) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side: and immediately there came out blood and water. And he that saw it hath given testimony: and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done that the Scripture might be fulfilled: *You shall not break a bone of him.* And again another Scripture saith: *They shall look on him whom they pierced.*

And when it was evening there came a certain rich man of Arimathea, named Joseph, who also himself was a disciple of Jesus. He went to Pilate, and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph taking the body, wrapt it up



THE DESCENT FROM THE CROSS

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in a clean linen cloth. And laid it in his own new monument, which he had hewed out in a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

CHAPTER XL.

AND the next day, which followed the day of preparation, the chief priests and the Pharisees came together to Pilate, saying: "Sir, we have remembered that that seducer said, while he was yet alive: 'After three days I will rise again.' Command therefore the sepulchre to be guarded until the third day; lest perhaps his disciples come and steal him away, and say to the people: 'He is risen from the dead:' and the last error shall be worse than the first." Pilate said to them: "You have a guard: go, guard it as you know." And they departing, made the sepulchre sure, sealing the stone, and setting guards.

And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it: and his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men.

And when the Sabbath was past, Mary Magdalen and Mary the mother of James and Salome brought sweet spices, that coming they might anoint Jesus. And very early in the morning the first day of the week, they come to the sepulchre, the sun being now risen. And they said one to another: "Who shall roll us back the stone from the door of the sepulchre?" And looking, they saw the stone rolled back. For it was very great.



THE THREE MARYS AT THE TOMB.

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She ran therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith to them: "They have taken away the Lord out of the sepulchre, and we know not where they have laid him."

And going in, they found not the body of the Lord Jesus. And it came to pass, as they were astonished in their mind at this, behold two men stood by them in shining apparel. And as they were afraid and bowed down their countenance toward the ground, they said unto them: "Why seek you the living with the dead? He is not here but is risen. Remember how he spoke unto you when he was yet in Galilee, saying: 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.' " And they remembered his words.

But Peter rising up ran to the sepulchre; and stooping down, he saw the linen cloths laid by themselves, and went away wondering in himself at that which was come to pass.

But Mary stood at the sepulchre without, weeping. Now as she was weeping, she stooped down, and looked into the sepulchre: and she saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. They say to her: "Woman, why weepest thou?" She saith to them: "Because they have taken away my Lord: and I know not where they have laid him." When she had thus said, she turned herself back, and saw Jesus standing; and she knew not that it was Jesus. Jesus saith to her: "Woman, why weepest thou? whom seekest thou?" She thinking that it was

the gardener, saith to him: "Sir, if thou hast taken him hence, tell me where thou hast laid him: and I will take him away." Jesus saith to her: "Mary." She, turning, saith to him: "Rabboni" (which is to say, Master). Jesus saith to her: "Do not touch me, for I am not yet ascended to my Father: but go to my brethren and say to them: I ascend to my Father, and to your Father, to my God and your God." Mary Magdalen cometh and telleth the disciples: "I have seen the Lord, and these things he said to me."

And behold, Jesus met them, saying: "All hail." But they came up, and took hold of his feet, and adored him. Then Jesus said to them: "Fear not. Go, tell my brethren that they go into Galilee, there they shall see me."

Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done. And they being assembled together with the ancients, taking counsel, gave a great sum of money to the soldiers, saying: "Say you: 'His disciples came by night, and stole him away when we were asleep.' And if the governor shall hear of this, we will persuade him, and secure you." So they taking the money, did as they were taught: and this word was spread abroad among the Jews, even unto this day.

And behold, two of them went the same day to a town which was sixty furlongs from Jerusalem, named Emmaus. And they talked together of all these things which had happened. And it came to pass, that while they talked and reasoned with themselves, Jesus himself also drawing near went with them. But their eyes were held that they

should not know him. And he said to them: "What are these discourses that you hold one with another as you walk, and are sad?" And the one of them whose name was Cleophas, answering, said to him: "Art thou only a stranger in Jerusalem, and hast not known the things that have been done therein these days?" To whom he said: "What things?" And they said: "Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people. And how our chief priests and princes delivered him to be condemned to death, and crucified him. But we hoped that it was he that should have redeemed Israel: and now besides all this, to-day is the third day since these things were done. Yea, and certain women also of our company affrighted us, who before it was light were at the sepulchre. And not finding his body, came, saying that they had also seen a vision of angels, who say that he is alive. And some of our people went to the sepulchre: and found it so as the women had said, but him they found not." Then he said to them: "O foolish, and slow of heart to believe in all things which the prophets have spoken. Ought not Christ to have suffered these things, and so enter into his glory?" And beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things that were concerning him. And they drew nigh to the town whither they were going: and he made as though he would go farther. But they constrained him, saying: "Stay with us, because it is towards evening, and the day is far spent." And he went in with them. And it came to pass, while he was at table with

them, he took bread, and blessed and brake, and gave to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they said one to the other: "Was not our heart burning within us, whilst he spoke in the way, and opened to us the Scriptures?" And rising up the same hour they went back to Jerusalem: and they found the eleven gathered together, and those that were with them, saying: "The Lord is risen indeed, and hath appeared to Simon." And they told what things were done in the way: and how they knew him in the breaking of bread.

Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: "Peace be to you." And when he had said this, he showed them his hands and his side. The disciples therefore were glad, when they saw the Lord. He said therefore to them again: "Peace be to you. As the Father hath sent me, I also send you." When he had said this he breathed on them; and he said to them: "Receive ye the Holy Ghost: Whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained." Now Thomas, one of twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: "We have seen the Lord." But he said to them: "Except I shall see in his hands the print of the nails, and put my fingers into the place of the nails, and put my hand into his side, I will not believe."

After eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst and said: "Peace be to you." Then he saith to Thomas: "Put in thy finger hither, and see my hands, and bring hither thy hand, and put it into my side, and be not faithless, but believing." Thomas answered, and said to him: "My Lord, and my God." Jesus saith to him: "Because thou hast seen me, Thomas, thou hast believed: blessed are they that have not seen, and have believed."

CHAPTER XLI.

AFTER this Jesus shewed himself again to the disciples at the sea of Tiberias. And he shewed himself after this manner. There were together Simon Peter, and Thomas who is called Didymus, and Nathanael who was of Cana in Galilee, and the sons of Zebedee, and two others of his disciples. Simon Peter saith to them: "I go a fishing." They say to him: "We also come with thee." And they went forth and entered into the ship: And that night they caught nothing. But when the morning was come, Jesus stood on the shore: yet the disciples knew not that it was Jesus. Jesus therefore said to them: "Children, have you any meat?" They answered him: "No." He saith to them: "Cast the net on the right side of the ship: and you shall find." They cast therefore: and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved, said to Peter: "It is the Lord." Simon Peter, when he heard that it was the Lord, girt his coat about him (for he was naked) and cast himself into the sea. But the other disciples came in the ship (for they were not far from the land, but as it were two hundred cubits) dragging the net with fishes. As soon as they came to land, they saw hot coals lying, and a fish laid thereon and bread. Jesus saith to them: "Bring hither of the fishes which you have now caught." Simon Peter went up, and drew the net to land,

full of great fishes, one hundred and fifty-three. And although there were so many, the net was not broken.

Jesus saith to them: "Come and dine." And none of them who were at meat, durst ask him: "Who art thou?" knowing that it was the Lord. And Jesus cometh and taketh bread, and giveth them, and fish in like manner. This is now the third time that Jesus was manifested to his disciples, after he was risen from the dead.

When therefore they had dined, Jesus saith to Simon Peter: "Simon son of John, lovest thou me more than these?" He saith to him: "Yea, Lord, thou knowest that I love thee." He saith to him: "Feed my lambs." He saith to him again: "Simon son of John, lovest thou me?" He saith to him: "Yea, Lord, thou knowest that I love thee." He saith to him: "Feed my lambs." He said to him the third time: "Simon son of John, lovest thou me?" Peter was grieved, because he had said to him the third time: "Lovest thou me?" And he said to him: "Lord, thou knowest all things; thou knowest that I love thee." He said to him: "Feed my sheep. Amen, amen, I say to thee: when thou was younger, thou didst gird thyself, and didst walk where thou wouldst. But when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldst not." And this he said, signifying by what death he should glorify God.

And when he had said this, he said to him: "Follow me." Peter turning about, saw that disciple whom Jesus loved following, who also leaned on his breast at supper,

and said: "Lord, who is it that shall betray thee?" Him therefore when Peter had seen, he saith to Jesus. "Lord, and what shall this man do?" Jesus saith to him. "So I will have him to remain till I come, what is it to thee? follow thou me." This saying therefore went abroad among the brethren, that that disciple should not die. And Jesus did not say to him: "He should not die:" but, "So I will have him to remain till I come, what is it to thee?"

And the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And seeing him they adored: but some doubted. And Jesus coming spoke to them saying: "All power is given to me in heaven and in earth; Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."

And he said to them: "These are the words which I spoke to you while I was yet with you, and all things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then he opened their understanding, that they might understand the Scriptures. And he said to them: "Thus it is written, and thus it behooved Christ to suffer, and to rise again from the dead the third day: And that penance and the remission of sins should be preached in his name unto all nations, beginning at Jerusalem. And you are witnesses of these things. And I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high."

And he led them out as far as Bethania: and lifting up his hands he blessed them. And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven. And they adoring went back into Jerusalem with great joy. And they were always in the temple, praising and blessing God. Amen.

Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

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